IMPROVEMENT ERA

VOL. 32 JUNE, 1929 No. 8

Seven Minutes in Eternity
WILLIAM DUDLEY PELLEY

The Challenge of Tobacco
JOHN D. GILES

Character of Brigham Young
DR. JOHN T. MILLER

CHAMPION SWIMMER AND MISSIONARY
PROF. H. R. MERRILL

A CHALLENGE TO M MEN
MAYOR JOHN F. BOWMAN

EXCITING TEST OF SCOUT SKILL
A. L. KELLEY

STORY—ON THE TRAIL OF THE Y
BLANCHE ROBBINS

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IMPROVEMENT ERA

JUNE, 1929

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Organ of the Priesthood Quorums, the Young Men's Mutual Improvement Associations and the Schools of the Church of Jesus Christ of Latter-day Saints

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EDITOR'S ANNOUNCEMENTS

No more startling story has appeared in recent months than that written by William Dudley Pelley, under the title "My Seven Minutes in Eternity." Through the courtesy of the editors of the *American Magazine*, in which Mr. Pelley's article originally appeared, it is possible for us to reprint it in the *Era*. Its length makes it necessary to divide it into two parts. The first installment is presented in this issue, and the concluding part will appear in the July number. There is no question about our readers finishing the story if they begin it.

The Challenge of Tobacco, by John D. Giles, is a gripping presentation of facts concerning this menace which confronts the youth of today. The appalling growth of the tobacco industry, the extensive advertising campaign now on to continue that growth, the unethical methods employed to accomplish its purpose, the misleading or utterly false statements made, are graphically set forth in this arraignment.

Who is the biggest sucker in the world? The biggest suckers are not found in the water. An answer to this query will be found on page 636 of this issue.

Mayor John F. Bowman issues a challenge to M Men which it is to be hoped they will read and accept. By doing so they will contribute materially to the reputation of the State and at the same time will experience an "enrichment of life through appreciation of the beautiful."

Champion Swimmer and "Mormon" Missionary gives an interesting account of another of our athletes who is making as good a record in the proselyting field as he did in the field of sport. Probably he will deliver no more effective sermon during his entire mission than the one commented on by the French paper and which he gave by the side of a swimming pool while clad in a bathing suit.

The Doctrine and Covenants is a volume of scripture worthy of more attention than has been given to it in the past, though it is gradually arousing comment in circles beyond the borders of the Church. "Interpreting some Ethical and Moral Concepts of the Doctrine and Covenants," by Prof. A. C. Lambert, to be found in this number, will appeal to thoughtful people and will awaken greater interest in this inspired book.

June 1 is the birthday of the great Church leader, President Brigham Young. This month the *Era* presents three brief references to some phases of his life and character; the frontispiece and a tribute by Preston Nibley, one of the departed leader's greatest admirers; another by Dr. John T. Miller, who submits the opinions of some noted students of character concerning this remarkable man; the third by Mrs. Susa Young Gates, daughter of Brigham Young, who gives some interesting personal experiences with her father.

Our young readers and many of the older ones will peruse with interest this month's story, "On the Trail of the 'Y'."

A. L. Kelly tells a thrilling story under the title, "An Exciting Test of Scout Skill." It shows better than many sermons could do the advantage which comes from Scout training.

Brigham Young

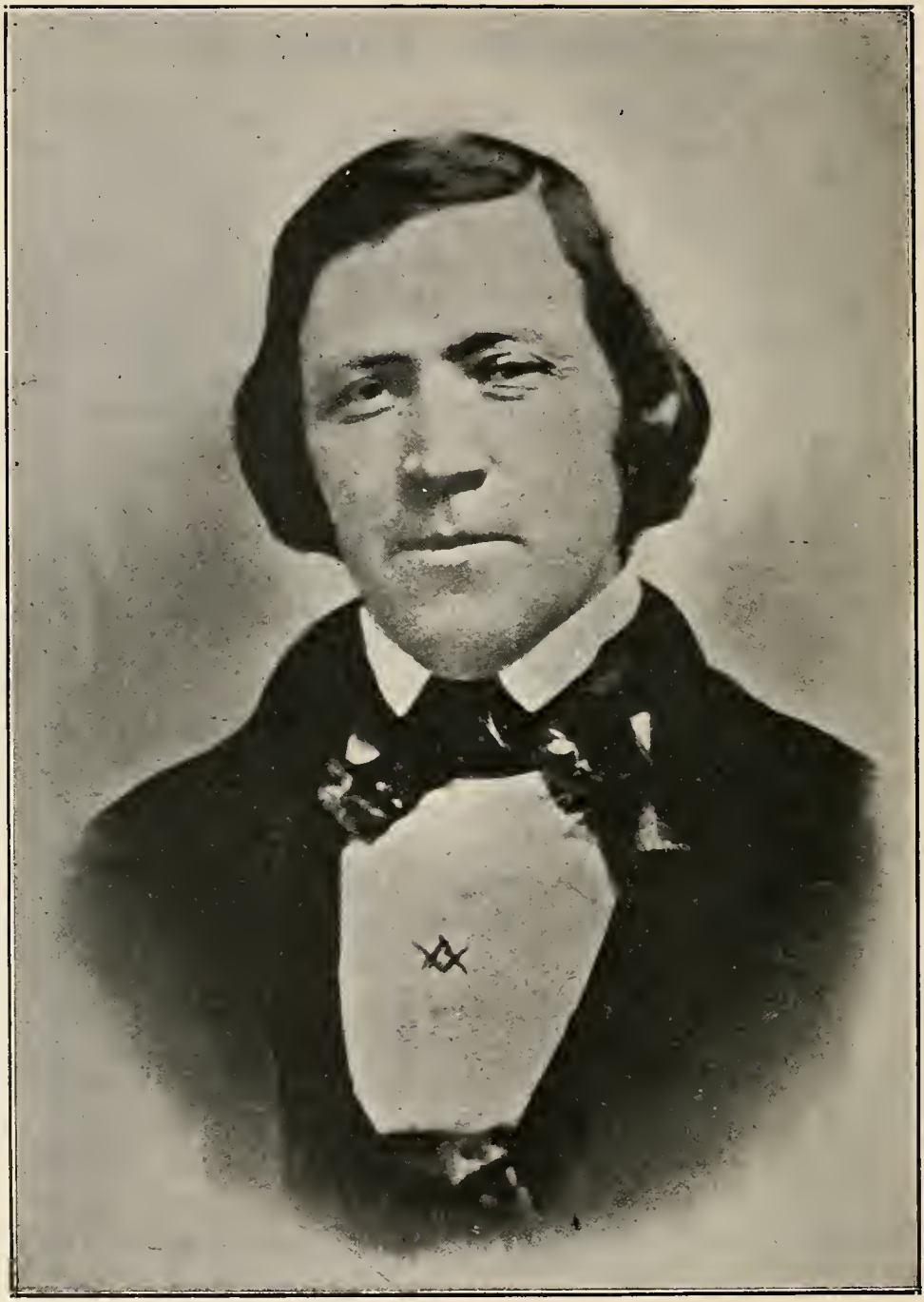
A FEW weeks ago, Mrs. Maria Y. Dougall, a daughter of President Brigham Young and now in her eightieth year, presented me with the original picture of President Young shown on the opposite page. When or where it was taken there is nothing to indicate, but I have consulted with Brother Junius F. Wells, who is a connoisseur of early-Utah pictures, and our joint opinion is that this is one of the very earliest photographs ever made in Utah, taken perhaps in the early 50's when President Young was Governor of the State.

June 1 marks the 128th anniversary of President Young's birth, and it is almost 52 years since he passed beyond, here in the city that he founded, but his memory is ever present with us. For he was truly a great man, a hero, a prophet, a peerless leader of a great people.

I like to regard his fine features as shown in this splendid photograph. That calm yet determined expression, which is so expressive of all his acts, for early in his youth, this man set himself to but one task—"To build up the Church and kingdom of God." For over forty years, he labored and continued at it with all his heart and soul, to the last breath of his life. Having once determined upon his duty, he continued on and on until the victory was won.

What an example President Young is to the youth of Zion. He exemplifies all the good attributes that a Latter-day Saint should have. A religious mind, the desire to worship, loyalty to his Church, and to his leaders, the ability to work intelligently, fearlessness, courage, and the will to succeed. Such a man is truly a gift from Heaven, a precious heritage to all who come after him.

PRESTON NIBLEY.



PRESIDENT BRIGHAM YOUNG

IMPROVEMENT ERA

VOL. XXXII JUNE, 1929 No. 8

Seven Minutes in Eternity

The Amazing Experience that Made Me Over

BY WILLIAM DUDLEY PELLEY

[This startling story by William Dudley Pelley should be read by everyone. The edition of the "American Magazine" for March, in which it originally appeared, is exhausted, and we therefore asked and received permission to re-print it in the "Era." Our readers are indebted to the editors of the "American" for this courtesy. The final installment of the story will appear in the July number. The sub-headings in the article are our own.—EDITORS.]

IN THE Sierra Madre Mountains, near Pasadena, California, I own a bungalow. When I want seclusion in order to complete a knotty job of writing, I lay in a stock of provisions, bid adieu to acquaintances, motor up to this hide-away, and work there undisturbed. My only companion is Laska, a tawny police dog.

In the month of April, 1928, I was living in this bungalow while writing a novel. The work had gone well and was nearing completion. I was untroubled mentally, feeling physically fit, writing six to eight hours a day, with plenty of evening recreation.

One night toward the last of the month I returned around ten o'clock and lay reading in bed till midnight. The book had nothing to do, I am convinced, with what subsequently happened. It was a ponderous volume on ethnology, a subject that is something of a hobby with me. I felt drowsy around midnight, laid the volume aside, pulled off my glasses, and extinguished the bed-lamp. I had gone through a similar routine on a hundred other evenings; the day had been no different from a hundred other writing days spent in the bungalow.

My sleeping chamber was located at the back of the house and was perfectly ventilated, with two casement windows opening toward the mountains. Laska curled on the floor at the foot of my bed—her accustomed sleeping place—and that she did not externally motivate the phenomena in any way, I am positive. When it ended, and I was back in my body, I stumbled from the bed and my voice awoke her, bringing her over beside me, where she thumped her tail on the rug and sought to lick my wrist. * * *

I do not recall having any specific dreams the first half of the night, no physical distress, certainly no insomnia. Ordinarily, I do not use liquor and I had none on the premises or in my system on this night in question. For twenty years I had consumed from a dozen to twenty cigars daily and smoked my pipe constantly over the typewriter. But I had never observed any derogatory effects from such indulgence and was no more distressed than usual from this particular day's consumption of nicotine.

The Sensation of Dying

BUT between three and four in the morning—the time later verified—a ghastly inner shriek seemed to tear through my somnolent consciousness. In despairing horror I wailed to myself:

"I'm dying! I'm dying!"

What told me, I don't know. Some uncanny instinct had been unleashed in slumber to awaken and apprise me. Certainly something was happening to me—something that had never happened down all my days—a physical sensation which I can best describe as a combination of heart attack and apoplexy.

Mind you, I say *physical* sensation. This was not a dream. I was fully awake, and yet I was not. I knew that something had happened either to my heart or head—or both—and that my conscious identity was at the play of forces over which it had no control. I was awake, mind you, and whereas I had been on the bed in the moonless dark of a California bungalow when the phenomenon started, the next moment I was plunging down a mystic depth of cool, blue space, with a sinking sensation like that which attends the taking of ether as an anesthetic. Queer noises were singing in my ears. Over and over in a curiously tumbled brain the thought was preeminent:

"So this is death?"

No Cause for Alarm

I AVER that in the interval between my seizure and the end of my plunge, I was sufficiently possessed of my physical senses to think: "My dead body may lie in this lonely house for days before anyone discovers it—unless Laska breaks out and brings aid."

Why I should think that, I don't know—or what difference it would have made to *me,* being the lifeless "remains"—but I remember thinking the thought as distinctly as any thought I ever originated consciously and put on paper in the practice of my vocation.

Next, I was whirling madly. Once in 1920 over San Francisco an airplane in which I was passenger went into a tail spin and we almost fell into the Golden Gate. *That* feeling! Someone reached

out, caught me, stopped me. A calm, clear, friendly voice said. close to my ear:

"Take it easy, old man. Don't be alarmed. You're all right. We're here to help you."

Someone had hold of me, I said—two persons in fact—one with a hand under the back of my neck, supporting my weight, the other with arm run under my knees. I was physically flaccid from my "tumble" and unable to open my eyes as yet because of the sting of queer, opal light that diffused the place into which I had come.

When I finally managed it, I became conscious that I had been borne to a beautiful marble-slab pallet and laid nude upon it by two strong-bodied, kindly faced young men in white uniforms not unlike those worn by internes in hospitals, who were secretly amused at my confusion and chagrin.

"Feeling better?" the taller of the two asked considerately, as physical strength to sit up unaided came to me and I took note of my surroundings.

"Yes," I stammered. "Where am I?"

They exchanged good-humored glances.

They never answered my question.

They did not need to answer my question. It was superfluous. I knew what had happened. I had left my earthly body on a bungalow bed in the California mountains. *I had gone through all the sensations of dying,* and whether this was the Hereafter or an intermediate station, most emphatically I had reached a place and state which had never been duplicated in all my experience.

I say this because of the inexpressible ecstasy of my new state, both mental and physical.

For I had carried some sort of body into that new environment with me. I knew that it was nude. It had been capable of feeling the cool, steadying pressure of my friends' hands before my eyes opened. And now that I had reawakened without the slightest distress or harm, I was conscious of a beauty and loveliness of environment that surpasses chronicling on printed paper.

A sort of marble-tiled-and-furnished portico the place was, lighted by that soft, unseen, opal illumination, with a clear-as-crystal Roman pool diagonally across from the bench on which I remained for a time, striving to credit that all this was *real.* Out beyond the portico everything appeared to exist in a sort of turquoise haze. * * *

I looked from this vista back to the two friends who had received me. There were no other persons anywhere in evidence in the first half of my experience.

Somehow I knew those two men—knew them as intimately as I knew the reflection of my own features in a mirror. And yet something about them, their virility, their physical "glow," their strong and friendly personality sublimated, as it were, kept me from instant identification.

And they knew a good joke about me. They continued to watch me, with a smile in their eyes, when I got down from my marble bench and moved about the portico till I came to the edge of the pool.

"Bathe in it," came the instruction. "You'll find you'll enjoy it."

I went down the steps into delightful water. And here is one of the strangest incidents of the whole "adventure" * * * when I came up from that bath I was no longer conscious that I was nude. On the other hand, neither was I conscious of having donned clothes. The bath did something to me in the way of clothing me. What, I don't know.

But immediately I came up garbed, somehow, by the magic contact of the water, people began coming into the patio, crossing over it and going down the southern steps and off into the inexpressible turquoise. As they passed me, they cast curiously amused glances at me. *And everybody nodded and spoke to me.* They had a kindness, a courtesy, a friendliness, in their faces and addresses that quite overwhelmed me. Think of all the saintly, attractive, magnetic folk you know, imagine them constituting the whole social world—no misfits, no tense countenances, no sour leers, no preoccupied brusqueness of physical handicap—and the whole environ-

NOT long ago William Dudley Pelley came into the office of *The American Magazine*, after an absence of more than a year.

"Man, what's happened to you?" asked the editor. "You're looking incredibly better than you did the last time I saw you."

"You've never seen *me* before," replied Mr. Pelley.

"Just what do you mean by that?"

"I mean that the fellow who is standing before you now is a new Bill Pelley—so new that he's only about one year old. I've had an experience. * * *"

On the strength of that conversation Mr. Pelley was asked to write about his great adventure. Neither the editor nor any members of the staff knew what transforming experience the author had been through, but it was evident to all that he had greatly changed, both in appearance and in manner. The accompanying article is the intimate account of his "re-birth." It will surprise and interest you as much as it surprised and interested the staff of *The American Magazine*. THE EDITORS.

Photograph by Alfred Cheney Johnson, N. Y.

WILLIAM DUDLEY PELLEY

ment of life permeated with an ecstatic harmony as universal as air, and you get an idea of my reflexes in those moments. I recall exclaiming to myself:

"How happy everybody seems!—how jolly! Every individual here conveys something that makes me want to know him personally." Then, with a sense of shock, it dawned upon me:

"I have known every one of these people some time or other, personally, intimately! But they are sublimated now—physically glorified—not as I know them in life at all."

Meets Old Acquaintances

I CANNOT make anyone understand how natural it all seemed that I should be there. After that first presentment of dying—which experience had ended in the most kindly ministration—all terror and strangeness left me and I had never felt more alive. It never occurred to me that I was in "heaven," or, if it did, it occasioned me no more astonishment that I should be there than when, at some period of my mundane consciousness, it had occurred to me that I was on "earth." * * * After all, do we know much more about the one than the other?

I had simply ended a queer voyage through bluish void and found myself in a charming place among jolly, worthwhile people who saw in me something that amused them to the point of quiet laughter. Yet not a laughter that I could resent. I had no mad obsession to go off at once in search of Deity or look up Abraham Lincoln or Julius Caesar. I was quite content to stroll timidly in the vicinity of the portico by which I had entered this harmonious place and be greeted with pleasant nods by persons whose individualities were uncannily familiar.

They were conventionally garbed, these persons, both men and women. I recall quite plainly that the latter wore hats. I can see with perfect clarity in my mind's eye the outline of the millinery worn by a dignified elderly lady *at whose deathbed I had been present in Sioux City, Iowa, in 1923.* The big, broad-shouldered, blue-eyed fellow in white duck who had first received me, with his hand beneath the nape of my neck, always hovered in my vicinity, I recall, and kept an eye on my whereabouts and deportment. * * *

Return to Earth

I PLEDGE my reputation that I talked with these people, identified many of them, called the others by their wrong names and was corrected, saw and did things that night almost a year ago that it is *verboten* for me to narrate in a magazine article, but which I recall with a minuteness of detail as graphic to me as the keys of my typewriter are now, under my fingers. Regardless of the fact that imagination is the chief asset in one of my vocation, I am not given to particularly graphic dreams. Certainly, we never dream by the process of coming awake first, knowing that we are suffering some kind of heart or head attack, swooning, and coming abruptly conscious again in the arms of two kindly persons who

reassure us audibly that everything is quite all right. Nor do the impressions of a dream so stay with us—at least they have never so stayed with me—that after a year such an experience is as vivid as many of my experiences in Siberia during the late World War.

I went somewhere, penetrated to a distinct place, and had an actual, concrete experience. I found myself an existing entity in a locality where persons I had always called "dead" were not dead at all. They were very much alive.

The termination of this journey—my exit so to speak—was as peculiar as my advent.

I was wandering alone about the portico I have described, with most of my recognizable friends gone out of it for the moment, when I was caught in a swirl of bluish vapor that seemed to roll in from nowhere in particular. Instead of plunging prone I was lifted or levitated. Up, up, up I seemed to tumble, *feet first,* despite the ludicrousness of the description. A long, swift, swirling journey of this. And then something clicked—something in my body. The best analogy is the sound my repeating deer-rifle makes when I work the ejector mechanism—a flat, metallic, automatic sensation.

Next, I was sitting up in bed in my physical body again, as wide awake as I am at this moment, staring at the patch of window where the moon was going down, with a reflex of physical exhaustion through my chest, diaphragm, and abdomen that lasted several moments. Not any digestive distress, you understand; simply a great weariness in my torso as if I had passed through a tremendous physical ordeal and my heart must accelerate to make up the lost energy.

"That wasn't a dream!" I cried aloud. And my voice awoke Laska, who straightened to her haunches.

There was no more slumber for me that night. I lay back finally with the whole experience fresh in my senses but an awful lamentation in my heart that I was forced to come back at all—back into a world of struggle and disappointment, turmoil and misinterpretation, to an existence of bill collectors, unfriendly bankers, capricious editors, and caustic critics—to all the mental and physical aches and pains which combine with the slings and arrows of outrageous fortune to make of this Earth Plane a Vale of Tears.

It was a tragedy, the coming back.

Call it the Hereafter, call it Heaven, call it Purgatory, call it the Astral Plane, call it the Fourth Dimension, call it What You Will. Whatever it is—and where—that human entities go after being released from physical limitations, I had gone there that night. And, like Lazarus of old, I had been called back—back to the anguish

(in comparison) of physical existence to finish out my time in the conventional manner. Up to the moment of writing this article almost a year later, I have not had the slightest indication toward a repetition of the episode. Dreams I have had, and occasionally a fine, old-fashioned nightmare, but I have known them for such. Somehow or other, in sleep that night, I unhooked something in the strange mechanism that is Spirit in Matter, and for from seven to ten minutes my own conscious entity that is Bill Pelley, writing-man, slipped over to the Other Side.

(Read the conclusion in the July number.)

Thy Presence

Last night I heard Thee in the distant thunder,
Thy voice appealing, murmuring soft and low.
I saw Thy face amid the lightning flashes
Which lighted all the earth with mellow glow.
'Twas as a mother crooning to her baby
At eventide when sleepy time had come,
When flocks were lowing, and when heavy laden,
Bees were returning with a drowsy hum.

And then I heard Thee in the mighty rumbling
Of thunder peal that shook the very earth,
Deafening with its terrific roaring
That unto one alarming fears gave birth.
Then came the sharp, quick flashes of the lightning
That blinded with the brightness of its glare—
Until it seemed all things must be consumed
As thunder clash and lighting rent the air.

Yet in it all I seemed to read this lesson—
With tenderness and patience Thou wilt plead,
Showing to erring mortals utmost goodness:
But if they fail Thy tender voice to heed,
Then must Thou come in majesty and power
And, by the awful presence of Thy might,
Convince them of their sins; persuasion first,
Then by their fears, to walk in paths aright.

Phoenix, Arizona Roberta Flake Clayton

The Challenge of Tobacco

By John D. Giles, of the Y. M. M. I. A. General Board

"Behold, verily, thus saith the Lord unto you: In consequence of evils which do and *will exist in the hearts of conspiring men in the last days*, I have warned you and forewarn you, by giving unto you this word of wisdom by revelation." (Doctrine and Covenants, Section 89, verse 4.)

105,915,965,014 cigarettes were manufactured in the United States in 1928.

THAT means an increase of nine per cent, or 8,739,359,530, over 1927 and an increase of almost one hundred per cent over 1919, when it totaled only 53,119,784,232. It is *more than double* the 1920 output of 47,430,105,055, the increase being 58,485,859,959.

In 1928 the production was *more than six times* the 1914 figure of 16,855,626,104 cigarettes.

A former official of one of the large tobacco companies is authority for the statement made while in Salt Lake four years ago that the aim of the tobacco "industry" in America is to reach a sale of 120,000,000,000 cigarettes a year, the equivalent of 1000 cigarettes for every man woman and child in the United States based upon an estimated population of 120,000,000 people. At the time this statement was made it was estimated that it would require ten years to reach the quota. It now appears probable, almost certain, that it will be reached by 1930, if not in 1929.

In January of this year, 10,160,262,683 cigarettes were produced, a gain over January, 1928, of over twenty-one per cent—the second highest month in history. One manufacturer reports an increase of forty-seven per cent in the last two months of 1928 over the same two months of the previous year and predicts a still larger percentage of increase during 1929.

It is estimated that the cigarette bill of the American people for 1928 was $850,000,000—more than $7 per person.

One tobacco company announces a net income of $30,172,563 in 1928. Another made in excess of $25,000,000.

One single company has announced an advertising appropriation of $18,000,000 for 1929, with $12,300,000 of it to be spent to induce women and boys—largely women and boys—to become cigarette smokers.

Advertising men estimate that between $40,000,000 and $50,000,000 will be spent by all companies advertising cigarettes, cigars and other tobacco products in America this year. Every avail-

able means, apparently, is to be used to encourage and increase smoking.

The foregoing facts present only in part the challenge of tobacco—a challenge to every right-thinking person in America, regardless of church affiliation, and a challenge of extremely serious import to every Latter-day Saint.

A Nation of Tobacco Addicts

To get clearly before the reader the real character of this challenge, we quote from a recent cigar advertisement published by a cigar company that is a subsidiary of one of the largest cigarette advertisers:

"The solid substantial masculine men have an instinctive preference for cigars. Let the *ladies* and *boys* smoke whatever they want, but avoid nervous habits yourself."

Can "Nervous Habits" Mean Anything but Cigarettes?

Here is the key to the sales strategy of the tobacco barons—all the men smoking cigars and the *ladies* and *boys* smoking cigarettes!

What a picture!

In these days of supposed enlightenment, an age when scientific truths are supposed to guide our living habits, a deliberate attempt is made to create a nation of tobacco addicts—a nation of *ladies* and *boys* who are slaves of "nervous habits"—cigarette fiends—and men who abandon themselves to the custom of smoking the filthy weed in cigar form.

The Fight Is Now in the Open

After years of indirect suggestion, all pretense has now been thrown aside and direct appeals are being made, not only to young men and women, but to boys and girls.

There was a time when tobacco advertising had the decency and propriety to direct itself to grown men who had, or were supposed to have, judgment enough to determine what is good for the body and who also would be least affected by the inroads of nicotine. But that time has passed. The appeal is now made openly and brazenly. The moral and physical well-being of the youth of America, the country's manhood and womanhood, is pitted against the millions of dollars of profit of the tobacco interests. A flood of advertising, such as few industries have ever known, is being broadcast through every imaginable medium to accomplish the damnable purpose.

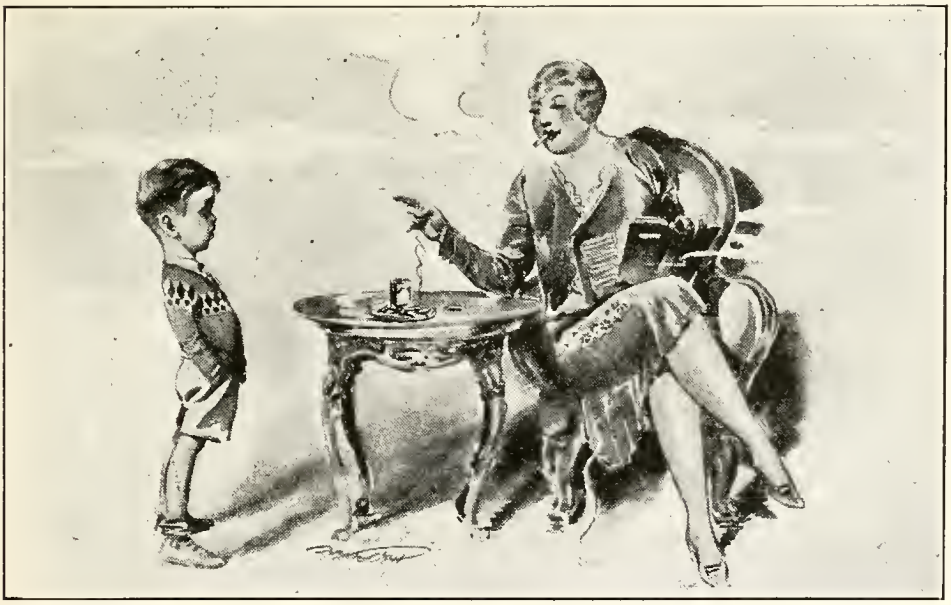
The $18,000,000 advertising appropriation of one of the leading companies is said by advertising men to be the largest sum of money ever appropriated for the advertising of a single business.

Much of this advertising, according to the published reports and judging by what has already been done, is to have as its principal objective the conversion of women, old and young, and boys to the cigarette habit. The appeal to the public to use cigarettes in place of sweets is a direct appeal to women who have the reducing craze.

One of the most vicious factors in the tobacco campaign is the attempt to induce young men and boys to become cigarette smokers, as witness the use of pictures and testimonials of leading athletes, motion picture stars, etc. When cigarette advertising contained pictures of middle-aged men, it was bad enough, but now pictures of young athletes are used along with the statements, purporting to come from them, praising the "virtues" of cigarettes and recommending their use.

As late as 1927 the tobacco people had many reasons why cigarettes were not advertised to women. Now women and boys are the principal targets and in most cigarette advertisements today women are pictured as users of cigarettes.

An analysis of current tobacco advertising indicates clearly that the two most fertile fields in which the tobacco people hope to increase the use of cigarettes are, first, among women and girls, and second, among young men and boys. The appeal to smoke cigarettes in order to "reduce" is clearly an appeal to women and girls, not-



DRAWN BY F. M. FOLLETT

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"AND MAMMA'S LITTLE MAN WILL NEVER, NEVER SMOKE THE NASTY CIGARETTES, WILL HE?"

withstanding the fact that occasionally some male of more or less prominence is induced to say that he smokes cigarettes in order to keep "trim"—whatever that may mean.

The use of testimonials and pictures of the athletic stars whose performances keep them in the public eye is a direct appeal to boys in their teens—boys who are in the hero-worship age. Herein lies one of the most serious phases of the tobacco problem.

The increase in the consumption of cigarettes has grown faster in the past ten years than ever before. Here is the record from 1914 to date:

1914	16,869,520,643
1915	17,980,164,482
1916	25,312,486,611
1917	35,355,860,177
1918	46,656,903,224
1919	53,119,784,232
1920	47,430,105,055
1921	52,099,529,826
1922	55,780,473,074
1923	66,733,896,288
1924	71,036,559,888
1925	79,979,763,871
1926	89,447,114,951
1927	97,176,607,484
1928	105,915,965,014

The goal of the tobacco people will soon be reached. Then undoubtedly they will set a new one.

What Price Testimonials

Exactly how much "celebrities" are being paid for "testimonials" will likely never be known, but some information is leaking through advertising channels which serves as a guide. "$1000 and up" is the title of an article in a leading advertising magazine which has created a nation-wide discussion of the "tainted testimonial." $25,000 is the reported price of the endorsement of King Alfonso of Spain. Amelia Earheart, noted woman flier, according to a leading confectioner's journal, admits receiving $1500 for "endorsing" a cigarette, but, she explained, her smoking was limited to three in a year and that she was not at the time she gave the endorsement, and is not now, a regular smoker. Her only reason for giving the testimonial was to aid the expedition of Commander Byrd and the check was promptly passed on for that purpose. Her statement has opened a general discussion of the credibility of the cigarette "testimonials" now being published. "Dishonest," "fraudulent," "fantastic publicity," "tainted," "raw," "buncombe," "hokum," "wanton," "unethical," "heroes with feet of clay" and "gullible public" are terms appearing frequently in advertising pub-

lications describing the flood of "endorsements" now appearing. Much of this seems justified in view of the effect of this sort of material upon advertising in general and the information now available regarding many of the testimonials.

Two glaring examples are in point. A popular male moving picture star first endorsed a new brand of chocolates made in Los Angeles and almost before the ink was dry on his candy testimonial, he is alleged to have told the world via radio that he "reaches for a cigarette and passes up the sweets." Which testimonial should we believe? Then there is the story of the famous sea captain, who, in one of the most ridiculous testimonials of the lot, endorsed a widely advertised cigarette as being a "life saver," almost, during the rescue of the *Florida*. He is reported to have been asked, as he lighted a cigarette at a banquet, if he really smoked the cigarette he had endorsed so highly. After looking at the package he admitted that he was smoking another brand entirely but that his preference was really for a third make. What price testimonials? What price honor?

To think that men who have accomplished great things in their chosen fields would, for a few paltry dollars, permit their names to be used for the purpose of inducing young men and women to become cigarette addicts and in many cases endorsing cigarettes which they do not even smoke!

Some of the testimonials bring to mind the story of the boy who stuttered. In giving a "testimonial," or endorsement, of a physician to a fellow-stutterer, he said, "Gu, gu, gu, go to Du, du, doctor Tripett, he cu, cu, cured, mu, mu, me."

Fortunately, and to their lasting credit and honor, many of our finest artists, athletes and other leading persons refuse to become parties to such practices. Katherine Cornell, famed actress, refused $11,000 for a cigarette "testimonial." Sinclair Lewis refuses even to consider testimonials and the story of Lindbergh's action is well known.

If space permitted, the whole story of deception, heartlessness and disregard, both for common decency and honesty in connection with the cigarette testimonial campaign, might be presented with beneficial results. Certainly our young people should be warned in such a manner as to prevent them from taking seriously the absurd and deceptive statements made.

Is There a Limit to Audacity?

Unless young people are warned there is danger that even these ridiculous statements may be believed. There seems to be no virtue that is not now being claimed for the modern "coffin nail." When

cigarettes are advertised as "good for the throat," "an aid in reducing," a means of "steadying the nerves," an antidote for coughing, and what not, one wonders if there is a limit to the audacity of the cigarette interests. With the highest priced advertising writers and artists in their service and indications that conscience is on a vacation, every desirable trait conceivable is being claimed for "fags," regardless of how untrue and even silly the claims may be. The alarming and regrettable thing is that the most absurd claims are accepted by millions of people as an excuse, at least, for indulging in the disgusting and demoralizing cigarette habit.

The Climax or the Beginning?

Lest some may have reached the conclusion that the attempt to convert America into a nation of tobacco slaves has reached its height, it should be pointed out that indications already discernible and unmistakable are that the tobacco offensive is just beginning. The "Permissible Pipe" is a subject of an extensive campaign already announced for the purpose of making pipes "proper" in restaurants and other public places. An entirely new brand of cigarettes, encouraged, no doubt, by the success of the past few years, has just made its successful "debut" in the East. Others may be expected to follow. The cigar manufacturers, stimulated both by the inroads being made into their businesses by cigarettes and the success of the radical campaigns of the cigarette people, are inaugurating national campaigns with the most seductive appeals imaginable.

Opposition is Crystalizing

Fortunately the picture is not without some encouraging features. The insult to American intelligence is gradually being impressed upon the consciousness of the people. Naturally the candy and sweet-food industries are up in arms. They are rapidly being organized into effective fighting units and already results are beginning to show.

The president of the National Confectioners Association has accepted the gage of battle and is prepared to lead his forces into the fray. In a statement to the candy industry he says:

"We have relied considerably upon conferences, preferring to right the wrong this way than to enter into a more open fight if possible to avoid it. However, let me assure the confectioners that we stand ready to put drastic measures into effect if we are unable to remedy the situation amicably.

"The cigarette manufacturer has not yet had to experience a direct campaign in the advertising columns against the use of his product, yet he apparently expects us to accept meekly this thrust into the vitals of our business. We most certainly will not. Every sensible person knows that we have let the cigarette manufacturers run wild with claims of benefits to be gained by cigar-

ette smoking which in no case can be substantiated but may be easily proved false by the best scientific minds of the world.

"There is no habit of the American people more open to attack from the standpoint of health, from the standpoint of personal efficiency and from the standpoint of the health of future generations than that of cigarette smoking. For us to launch a direct attack on cigarettes and their demoralizing effect upon those that use them, would destroy the cigarette industry. * * * There is not the slightest trace of truth or foundation, in fact, for any claim ever made by any cigarette manufacturer that cigarettes are beneficial to the human body or mind and we can easily wage our campaign along these lines and tell nothing but the truth."

Producers of sugar, candy, honey, molasses, ice cream and other sweet foods, candy dealers, druggists and supply men, with fifteen national associations included, are already organized and plans are well in hand to combat the cigarette evil in an effective manner. Medical authorities, health authorities, athletic coaches, church leaders and womens' clubs all over the country are becoming aroused. The advertising fraternity is up in arms because of the detrimental effect the cigarette campaign is exerting, destroying public confidence in all advertising.

The St. Louis *Post Dispatch* editorially flays the tobacco campaign and adds this significant statement:

"It is unlikely, we think, that the cigarette people can put themselves out of business as the distiller and brewer did, but they can arouse a public opinion which will demand regulation of their advertising even to the point of censorship and they are on their way to do just that."

Other publishers are joining in the fight. The International Advertising Association has been appealed to and before the year is over it appears likely that the real character of the tobacco business will be brought into the lime-light and, let us hope, the truth of the curse of the use of tobacco will be placed before the people.

In the meantime tobacco in cigarettes, cigars and pipes is being flaunted before our young people as never before. It is being given qualities in its advertising that have never before been dreamed of. The tobacco people have laid down a real challenge. They have defied ethics, decency and truth. This challenge is not to us alone. It is to all the American people. Will they accept it? Will the Latter-day Saints accept it? Are we going to sit idly by and submit to the greed of the tobacco barons while our boys and girls, our sweethearts and wives, and—Heaven forbid—our mothers, become slaves to nicotine?

Are we, who believe tobacco to be poisonous, to be injurious to the body, detrimental to morals and a violation of the word of God as revealed in our day, to ignore the challenge of tobacco and permit our young men and women to be drawn into its satanic power, or are we to accept the challenge and redouble our efforts

to offset its attack by placing the truth before our young people and by showing them the actual results of falling victims to the pernicious tobacco habit?

With the foregoing facts before us there can be but one answer.

The Biggest Sucker in the World

Brother Willard D. Spires, of the Yellowstone stake presidency, recently asked a tobacco salesman how many cigarettes a day an ordinary smoker uses. He was told that twelve, each about three inches long, is the average, and from that he makes the following figures: 36 inches, or three feet, of tobacco each day; 252 inches, or 21 feet, each week; 1,095 inches, or 91 1/12 feet, each month; 13,140 inches, or 1,095 feet, each year. Surely the man who sucks that much tobacco into his system annually is the biggest sucker in the world.

A Unique Pageant

By Harvey L. Taylor

On a carefully selected and beautiful spot fifteen miles out on the Arizona desert, our Red Knolls pageant was presented. More than twelve hundred people were in attendance, and the performance netted us $800. It was an inspiring presentation. All members of the faculty of the Gila College and every student were either in the opera or on the committees, and every committee functioned perfectly.

Though the place selected for the presentation was so isolated, everything went as smoothly as it could have done in a well arranged and convenient auditorium. We had a lighting system come all the way from Phoenix, 187 miles. It required 5000 feet of wire to wire the stage. I consider it the greatest project that I have ever had anything to do with to date.

Scene of the Red Knolls Pageant

The accompanying photograph will give you a meager conception of the beauty of the place, but it would take many photographs, and done in fanciful colors, to convey anything like an adequate idea of our surroundings.

Over two hundred boys took part in the Gila College Pow-Wow this year, and more than three hundred people were present. A beautiful out-of-door campfire court of honor was the crowning feature, at which time the first Eagle Scout, a member of the Gila College troup, played a prominent part. A public-spirited citizen donated a gigantic flagpole to be dedicated to the first Eagle Scout, Jimmy Anderson.

Brigham Young's Testimony

By His Daughter Susa Young Gates

As Joseph Smith was a humble follower of the Savior, so likewise was Brigham Young. He added to that passionate devotion to the Master a fervent loyalty to the mission and message of the new witness for Christ, the Prophet Joseph Smith.

Brigham was 31 years old when converted to "Mormonism." He had long been a student of the scriptures and ancient prophecies. From the hour he struck hands with Joseph, he was his friend and supporter. Church history demonstrates that loyalty. No greater proof of the majesty of the Prophet's character and the lofty standard of his message ever came to me in the days of my youth than the love and profound respect felt by my father for him.

Father did not appear prominently in Church events and history until after the martyrdom. My study of those early scenes, the corroborating testimony of such men as Presidents Wilford Woodruff and George Q. Cannon, together with that of my dear Aunt Emily Partridge Smith-Young, have convinced me of his devotion. Subsequent historians have featured him in those early days, because of his later life's history. He was intensely loyal then to his adored leader, whose own close associates weakened at times, and some of them apostatized. But Brigham Young never wavered. He stood at the gateway of deceit and betrayal, by some of the Church leaders, and denounced them bitterly. He even horse-whipped one apostate who was crying in the Kirtland streets, "Joseph is a fallen prophet."

All this I did not know in my youth. I only saw my own father as supreme leader that he was, "pioneer, statesman, prophet," as his memorial tablet recently prepared declares.

My father was not only loved and honored by the people; he was adored by his own large family. They might, at times, disagree with each other—we are all human—but none of them, neither wife nor child, ever disagreed with him as far as I ever heard. And that not because of fear. Oh, no, never fear! But because we loved him so well, and he loved us so devotedly.

When I was in my early twenties and struggling to get a testimony of the truth, I went to my father with my problem. He did not argue with me; he did not quote scripture. He said simply:

"There is only one way, daughter, that you can get a testimony, and that is the way your mother got hers and the way I got mine. Go down on your knees in humble prayer, and God will answer your petition."

I spoke about his greatness and his wondrous life, and expressed my gratitude that I had been permitted to come to earth as his and my mother's child. He—Oh, he was my wonderful ideal, and he had so powerful a testimony. I longed to have one like his.

"My daughter, what am I?" he said humbly. "If it hadn't been for the message of Joseph Smith, I would today be a carpenter in a country village."

And then he added solemnly:

"Sooner than do anything to lose my testimony of the Gospel of Jesus Christ and the mission of the Prophet Joseph Smith, I would be cut into inch pieces every night of my life and put together again to take up the labors of the day."

His last words on earth as he was falling asleep in the arms of death were: "Joseph, Joseph, Joseph, Joseph!"

His face was transfigured with the joy of that heavenly reunion.

Can I doubt his testimony?

Why?

"Why," asked my daughter, "do people like Pearl and her husband pass through such poverty? They have struggled with sickness, have lost their children by death, and now she herself is a paralytic. They have been such true Latter-day Saints all their lives. Other Saints, equally faithful and devoted, have all manner of afflictions thrust upon them. Why should these things be?"

"I cannot answer your questions," I replied, "except to remind you that if all the good people were happy, healthy and wealthy, there would be no bad people. It wouldn't pay. Then where would our agency come in?"

—Susa Young Gates.

Your Mission

(Originally written to Elder Weston N. Norgren, laboring in England).

To take a soul from out the world of strife,
That does not sense the purpose of life,
And lead it to religion's truth and light,
Is greater than the deeds of worldly might.

That soul in turn shall teach the human need,
And spread the influence of your kindly deed,
And thus your work shall life and leaven be
To many souls in time—eternity.

—C. N. Lund.

Character of President Brigham Young

By Dr. John T. Miller

IN celebrating the birthday of the great pioneer of the West, Brigham Young, the time is opportune to call attention to the high estimate of him given by the leading students of human nature in America who were personally acquainted with him.

The Science of Life, by Prof. O. S. Fowler, issued in 1873, contains a photo of President Young and above his head are printed the words, "Nearly Perfect Manhood." He is classed with George Washington, Thomas Jefferson, Bismarck and other leading characters of the world. In his book, *Human Science,* issued during the life of Brigham Young, Prof. Fowler describes the human temperaments and then says: "Brigham Young had this union of all the temperaments, large yet equal. He is about six feet high, yet perfectly symmetrical, though a little way off he seems too stocky. He is broad from one shoulder to the other, yet also deep through from breast bone to shoulder blades, and his chest runs far down besides. In 1843 he and most of his present apostles came incognito under my hands, and when I came to him, putting my hands on his immense chest, I exclaimed: 'You, sir, have vital force sufficient to live a hundred and fifty years.' He is very broad-built yet sharp-featured, and has a muscular system of remarkable power; besides being very florid thus embodying all the conditions of true greatness or tremendous power of body and mind, and only one thus organized could have accomplished what he has. His organization corrected and greatly enhanced my estimation of him."

The best book on the human temperaments that has been written is by D. H. Jacques, M. D., first issued more than half a century ago. He devoted a part to "The Mormon Leader." He makes many favorable remarks about the character of Brigham Young and concludes with this statement: "The basis of his character lay in his massive trunk, the never-failing source of that vital affluence which sustains, vivifies, warms, and quickens body and brain alike. The superstructure had the strength of sinew and the force of character imparted by the muscular constitution, and the intellectual ability and moral influence which come from a strongly developed and well balanced mental organization. The base of the brain was heavy and the neck short and thick, giving the propensities great power and activity, but the high coronal region furnished the strong will and the high moral principles calculated to hold them in check."

During the life of President Young, C. R. Savage of Salt Lake

City, the well-known photographer, sent a photo of that great pioneer to Fowler & Wells Company of New York. They exhibited it at their studio on Broadway and wrote a long article about it, from which the following is quoted:

"Looked at without the name, what would be the general impression which this likeness would make on the observer? Would he infer that he represents an essentially good man, or an essentially bad man? Without prejudice, bias, or preconceived opinion, reader, what would your judgment as to the leading traits of this character be?

"The photograph from which we copy is a recent one and has been exhibited to large numbers of persons who have called at our office at Broadway and the question has been put to each one on handing him the likeness, 'What do you think of this?' The following indicate the general character of the answers we have received: 'He looks like a good, fatherly sort of a man.' 'A strong and sensible intellect.' 'An exceedingly energetic character.' 'A man with a will and a way of his own.' 'Kind, but very decided.' 'A man of ability and resolution.' And so on, each inferring what he could from the expression.

"Having met the man, and taken his measure years ago, we are prepared to speak more definitely and in detail of this remarkable personage.

"First, he is a large, heavy man, weighing not far from 200 pounds, with a broad, firm, deep and capacious chest, well filled out in all the vital powers; with lungs, heart, circulation and digestion almost perfect. And on such a physical basis we find as a superstructure, a very large brain—somewhat exceeding 23 inches in circumference, and it is broad, high and round. Of course, with such a build and temperament it must be large at the base. There are strong social feelings with the affections and love of home. He is eminently self-relying. Though born with the spirit of a captain, he is not arrogant, over-dignified or at all distant, but rather easy, familiar and quite approachable.

"Among the moral sentiments, which are certainly strongly marked in him, the strongest is veneration, while hope and spirituality are also strong. He will be kind to friends, family, the youth, and indeed to all his household and people. He is a natural orator, a wit, an actor, and he may be said to be a perfect mimic. If educated for or trained to either writing or speaking, he would do it fluently. He also has great power of discrimination and can read character intuitively. Considering his age, the hardships he has endured, the pioneer life he had led, the cares which he has assumed, and the dif-

ficulties he has had to contend with, he is an exceedingly healthy and well-preserved old man.

"In almost any position in life, such an organization—with such a temperament—would make itself felt and would become a power within itself. Were the question put as to the most suitable occupation or pursuit we would reply: Being qualified for it by education, he could fill any place, from that of a justice of the peace to that of a commander, a judge, a representative, a senator, a diplomatist, or ambassador, down to that of a business man. He would make a good banker, a merchant, a manufacturer, or a mechanic. He has all the faculties required to fill any place or post in private or in professional life. God will hold him accountable for the right use of a full measure of talents. His accountability and responsibility will be in exact accord with his capability, which is much above that of the average man."

Many more favorable statements regarding the character of President Young have testified to the accuracy of the statements made about his character by these eminent students of human nature at a time when his reputation was not as good as it is now. The science of human nature gives the ability to tell whether the reputation of a person fits his character or not. Its principles are expressed in the Sunday School song, "We are sowing, daily sowing, countless seeds of good or ill. * * * In our words and looks and actions lie the seeds of death and life." The same truth is expressed in the following lines by the poet:

The human face I love to view
  And trace the passions of the soul,
On it the spirit writes anew
  Each changing thought as upon a scroll.

There the mind its evil doings tells,
  And there its noblest deeds do speak
Just like the ringing of the bells
  Proclaim a knell or wedding feast.

How beautiful Love's features are,
  Enthroned on Virtue's radiant face,
Like some jewel bright and rare,
  Worn by the fairest of the race.

But vice and hatred, how they mar
  The form and face of man!
And from the choicest pleasures bar
  All who fail to do the good they can.

The students of human nature read the character of President Young and said most favorable things about him at a time when his reputation suffered most. The character is what one is, the reputation is what others think about one.

Champion Swimmer and "Mormon" Missionary

By Prof. H. R. Merrill

L. Elmer Millet

SWIMMING pools are strange places and bathing suits strange garb in which to engage in a discussion of "Mormonism" and the people of Utah, but to the missionary all places and all garbs are suitable for such a purpose.

Elmer Millet, champion breast-stroke paddler for Brigham Young University last year, found himself in Paris, France, filling a mission for the Latter-day Saint Church. Having a deep love for the bathing pool, Elder Millet received permission from his president to swim frequently at one of the gymnasium tanks of the city.

His trim build, his expertness at entering the water, his perfect strokes attracted the eye of a swimming coach who immediately spoke to the young American and asked him about himself. That interview follows in this article.

Millet later swam for one of the Paris clubs and succeeded in taking points for his team. Through this contact he made some good friends to whom he explained the Gospel.

Elmer Millet is of a family of twelve children, one of whom is dead. The other eleven—five girls and six boys—live in Provo with their parents and are all working toward an education and missions, according to Effie Burr Millet, their mother, forty-six years of age.

Last year young Millet worked a full shift at the Knight

Woolen Mills at night, went to school and swam in the afternoons. In this way he built up a surplus of between three and four hundred dollars as a start toward his missionary fund. Knowing that money comes hard at home he is living economically in France and is carrying on his labors in a splendid manner, according to reports which have come from his district presidents.

"We have two boys who have reached college age," Mrs. Millet said. "They are now working hard to be ready to enter the B. Y. U. next fall. I hope I can do as well as my mother. She had thirteen children, all of whom except two married in the temple. All are still living."

The interview, which appeared in one of France's three largest papers, follows. It is rather crudely translated, but the sense is clear.

L. ELMER MILLET
Breast-stroke Champion, Brigham Young University

CHAMPION SWIMMER AND "MORMON" MISSIONARY

An interview in bathing suits, at the swimming pool, by Henry Musnik, in "L' Intransigeant"

A pretty athlete. Stature not beyond the average, but shoulders broad and powerful, waist narrow, and muscles revealing their force and flexibility.

He climbed to the springboard, to the height of the first floor. A spring. An Impeccable flight. He entered into the water without making a splash. Just before, his crawl stroke and his breast stroke had been remarkable. This man was surely a champion.

The swimming teacher, accustomed to seeing the great aces of swimming, demanded the name of this stranger, and he answered:

"I beg your pardon?"

It was at this precise moment that I offered myself as a benevolent interpreter and, as the sport forms a fraternity among its adepts, (there is the true League of Nations!) two minutes later we

were gossiping like two old friends. Sporting subjects naturally.

"I am from Utah," he told me. "Champion of the universities of the said country. But I should not be champion if I did not practice once in a while. The sport is a remarkable way to develop a healthy base for a brain that one wishes to cultivate."

"Utah? But that is the country of Salt Lake? The country of the 'Mormons'?"

He smiled broadly.

"Why, yes."

"You must know of the 'Mormons'? Those droll people who have several wives."

He smiled again but this time with melancholy.

"Are you sure of that? And why do you believe that the 'Mormons' are 'droll people' as you say? What do you think of me?"

"You? Very good, very sporty. But why? You do not resemble a 'Mormon', as I know, you are a gentleman as should be. Have you read *Le Lac Sale*?"

He looked at me with a very serious air, seeming to meditate for a few seconds, and said, "I am a 'Mormon,' I am a missionary charged to propagate the Gospel."

We were, both of us, in swimming suits. The vast pool hall, bright and merry served as a setting for this scene. Around us, with peals of laughter, passed and repassed the bathers, running and pursuing one another. In the water, the swimmers were playing. All breathed of life, of pleasure, and of movement. And this man who, just a few minutes before had proved to me what a remarkable champion he was, tranquilly said:

"I am a 'Mormon' missionary."

But then, they are like everybody else, the 'Mormons'! They love that which we love, they respect that which we respect!

"We are very much misunderstood in Europe, there are great injustices to correct," said he.

Thereupon we sat down at the edge of the water, and he told me:

"Polygamists? In 1897 [1890], the practice was prohibited. Whosoever should have more than one wife amongst us today will be excommunicated. And then we were so few, formerly! Not even 3% of our men entered it. This grief—if such it was—should not be invoked against the 'Mormons'."

"What is your belief? What are your articles of faith?"

"Our belief? Why, that of every human faithful to God. We must be honest, chaste, true, good, virtuous, and do good."

"You believe in Christ?"

"Yes, we believe that he will return to take over the direction of the tribes of Israel, in Zion, rebuilt in America."

"But then, if you believe in the rebirth of Zion, you approach Judaism?"

"Perhaps, why should we not take from each religion that which is of the best to inspire our own?"

And with these words, marked with profound and wise philosophy, my interlocutor arose.

Then I remembered that we were at the swimming pool, and that "Mormonism" did not hinder my friend from being an ace.

For just then he took off with a dive and accomplished his fifty meters in twenty-nine seconds, which, for the initiated, signifies something more than ordinary.

Henry Musnik is a writer for *L'Intransigeant* as well as many other papers and magazines in France, and is the swimming instructor for the "Club de Natation de Paris" at the "Piscine de la Gare." —*Translation by L. E. M.*

Fruits of Clean Living

By B. Ira Judd

"Yesterday was 'Mormon' Day at Tucson"—such was the headline of the *Tucson Republican* the morning after the first round of the state high school basketball tournament had been fought, February 27. Every team that came through to win the laurels was one that represented a "Mormon" town.

The State Championship Cup was won by a "Mormon" team from St. Johns, Arizona. A surprising feature was that not once did this team have to call "time out" for a breathing spell. They always displayed more reserve than their opponents. To what was this due? Surely not to their longer practice periods, for they held no longer practices than others. It was due to the mode of living these young men had followed and which had been practiced by their forebears. They reaped the benefits of living the Word of Wisdom.

The same team used one other principle of "Mormonism" to help them win—this was prayer. Just before the play commenced, it was noticed that these boys got together as players do, just before going into a game, and seemed to offer a silent prayer to the Giver and Protector of all (at least this was thought to be the case by the bystanders and rooters).

"Mormon" athletics are coming into their own.

A Challenge to M Men

By John F. Bowman, Mayor of Salt Lake City and Chairman of the M Men Committee of the General Board

I HAD the pleasure, last September, of visiting the Southern Utah wonders and being present at the dedication of Bryce Canyon National Park, and also of attending the dedicatory exercises that were held at the Union Pacific Lodge on the north rim of the Grand Canyon.

The party, numbering about 200, was made up largely of business and professional men, and public officials, of the western states, including our beloved Presidents Grant and Ivins. The visitors were guests of Mr. Carl R. Gray, president of the Union Pacific Railroad Company. They gathered from their respective sections at Cedar City, from which point they made the trip to Zion's National Park, and from these by way of Pipe Springs to the Union Pacific Lodge on the north rim of the Grand Canyon, then back to Bryce Canyon and from there over the Kolob Plateau to Cedar Breaks, thence back to Cedar City. The caravan passed through many of our "Mormon" settlements, the transportation used being the regular busses of the Utah Parks Company. These busses were handled by as fine a group of young men as the world produces, all of them being students of the University of Utah, the Brigham Young University at Provo, or the Agricultural College at Logan, and all "Mormon" boys. Most of them were M Men. So far as I could learn there wasn't a smoker in the group of twenty-five or thirty young men, and they were such outstanding specimens, both physically, intellectually, and morally that they were frequently the subject of comment and conversation of all in the party, and were also recipients of gifts of appreciation in which all of the 200 guests participated.

At Zion's National Park a large group of very attractive, intelligent, and beautiful young ladies, gathered largely from the settlements of Southern Utah, most of them college and high school girls, as well as Gleaner Girls of the M. I. A., did the serving at the tables. They also did part of the entertaining, in the way of singing on the evening program, and very impressively sang for the guests, as they were departing the following morning, one of our "Mormon" hymns, which has been adopted as the official Zion's National Park Song, viz: "Our Mountain Home So Dear."

Every feature of the trip from the beginning to the end was tied into the colonization of the West and necessarily, of course, to

the "Mormon" Church, its leaders, and people. This was evidenced time and again by numerous calls on President Grant and President Ivins for stories and information concerning many points of Church history. I think our leaders have never been more signally honored or appreciated than were Presidents Grant and Ivins on this trip, by the many outstanding men of affairs in the party. It was evident to everyone that the history of the colonization of the Intermountain West is very largely a history of the "Mormon" Church in the West. These great Southern Utah and Northern Arizona parks, together with our settlements all around them, will carry to the world the great, romantic, dramatic, and many times thrilling and tragic story of our pioneer builders, as nothing else will.

For every visitor we have to these Southern wonders now, we will have a hundred within the next ten or fifteen years. People will surely come from the ends of the earth to visit these outstanding places, as their glories and charm are heralded abroad by those who have seen and been enthralled by them. These visitors will hear the story of the building of the West and the tremendous part taken in it by our "Mormon" empire builders. What an opportunity to give a correct and favorable impression of our State and its people! But they are going to judge us, not entirely by what they hear, but also by what they see, and the eye ofttimes carries more convincing proof, and gives a more lasting impression to a casual visitor than does the ear. What can we do, then, to create the proper impression? Many things might be suggested, but the one to which I want particularly to call attention is the condition of our premises up and down the highways over which our visitors travel, and in the cities and towns through which they travel.

Church leaders have urged the cleaning up of our premises for more than sixty years, but still we have many unsightly and unnecessary outbuildings, broken-down fences, dilapidated barns and sheds, corrals and pig-sties, dead trees, unkempt and unkept yards, which offend the aesthetic ideas of many of our visitors and leave them with a very unfavorable impression of our people, largely offsetting the tremendous impression of the dauntless spirit and heroic courage of our early colonists and pioneers and their work. Can we afford to have a single visitor leave with an unfavorable impression of our State and people, if reasonable effort will avoid it?

It is not intended to give the impression that the premises in our settlements are generally in the condition herein indicated, but some of these conditions exist in most places. There were some very noticeable and outstanding exceptions, where every fence was in repair, every house, barn, and outbuilding painted and every yard in an inviting condition, and these places were the subject of very

favorable comment by the visitors. They produced a lasting, favorable impression. Wouldn't it be a fine thing if everyone of our towns could be placed in such a condition? How can we do it? Let a civic pride campaign be inaugurated throughout the State and let the responsibility of organizing the campaign and carrying it through to a successful conclusion be assumed by the M Men organization of the town or district. The stake organization can function as a unit with supervisory responsibility over all organizations within the stake. These organizations can probably get the Commercial Clubs and other clubs to cooperate in a clean-up, paint-up, and beautification program.

I feel sure if the M Men will assume responsibility of this work, that it will be accomplished to their credit and honor for all time. Now, M Men, what do you think about it? Can you conceive of a better project? Here is a real opportunity for service to your city, to your community, to your Church. Let's accept the challenge and build a monument to the initiative ability and interest in things worth while to our young manhood.

Golden Hair

When grandfather crossed the plains,
Weary, one day, he stopped to rest,
And saw strands of golden hair,
Twisted and tangled in the brush.

The bars of his heavy handcart dropped;
He paused to finger the gold in the leaves,
To stroke and twine the silken threads,
Gleaming and netted from twig to twig.

Grandfather's tired head bent down,
His lips touched the brightness there;
The carts creaked on and passed him by,
And the plain was gray and still.

He had left his own little girl,
A little one with golden hair,
Shallow-buried on the banks of old Missouri
And her English mother sleeping there.

Salt Lake City, Utah MRS. VESTA P. CRAWFORD

An Exciting Test of Scout Skill

By A. L. Kelley, Superintendent Moapa Stake Y. M. M. I. A. and Superintendent of Schools Educational District No. 1

Note: I have gone over the scene of the incident, and know intimately all the persons who participated. I have talked with each of the principals and verified by checking and re-checking every phase of the story. I therefore unhesitatingly vouch for the accuracy of every statement made therein. (Overton, Nevada, April 13, 1929.)—*The Author.*

Rescuers and Rescued
Left to right: Willie Eaton, Aschel Leavitt, Byrel Pulsipher (baby).

SCOUTING has again proved its effectiveness in a highly unique and dramatic way. Time, May 17, 1928; place, Bunkerville, Nevada. Mrs. Cleone Pulsipher, helping her aged father with the repair of a mowing machine, was called to the house by her mother. She complied but left her little two-year-old girl with the grandfather. When the immediate household duties were completed, she thought of her girl and called to her father and inquired about the child. The child was not there and her father did not know where it had gone. Repeated calls brought no response, and hurried search brought no result.

Between the place of work and the house, ran an irrigation canal carrying about two feet of water, over which a wide plank was used for a bridge. The mother of the child ran to this bridge, but saw no trace of the child. Filled with fear she ran along the canal, searching as she went. About twenty rods below the bridge and a few yards ahead of her, she saw what she thought was a piece of cloth momentarily catch on a willow but immediately disappear. Brush and trees obstructed passage, so she jumped over the canal, ran around the brush, and sprang into the stream below, just in time to see the cloth come to the surface again. She grabbed it and pulled up the lifeless body of her little girl. Grief-stricken, she scrambled out of the canal and ran toward the house with the child in her arms, crying for help.

Scout Aschel Leavitt and his father were working in a field about fifty rods away. Hearing the mother's cry for help, Aschel ran across the fields to see what had happened and to give aid. His father being slow on foot mounted a horse and rode through the field and around by the road, a distance of nearly half a mile. Willie Eaton, another scout and a cousin of the drowned child, heard the cry also and ran from another direction. Both scouts arrived on the scene about the same time.

The women folk and the grandfather had secured a barrel and were rolling the body on it. Willie said, "Let us take the body, grandpa. We are trained in scouting to do that kind of work." There was some objection, but the scouts saw that the body was turning blue and that time was precious. It was evident that the older folk didn't know what to do. So Willie slipped under the women's arms and in front of them, took the child from the barrel, and began to work. However, Aschel, being the larger and older boy, assumed control. He called for a quilt, folded it, put it down in the middle of the street where they were, placed the child face downward on the quilt with a small folded blanket under the abdomen and the head slightly turned, and began artificial respiration, using the Schafer method of resuscitation.

Very soon Aschel's father arrived on horse-back. There being no doctor in the town, the group thought of the scoutmaster, Mr. L. C. Schank, as the best available help. So Mr. Leavitt was sent to the home of the scoutmaster, but Mr. Schank was not there. He was directed elsewhere, and so went from place to place, hurriedly telling the story and asking for Mr. Schank. He finally learned that the latter had gone to Mesquite, so he returned to the scene of action. A large crowd had gathered—some said half of the people of Bunkerville. The child had not yet shown any signs of reviving.

In the meantime as the crowd gathered, Aschel kept faithfully at his task. The grandfather watched excitedly for a few minutes; and then, saying "That isn't doing any good, the child will die if we don't do something else," he reached down, took up the child and started to run. Aschel quickly caught him, by main strength took the little girl from him and hurried back to the quilt and the resuscitation. And so they continued their work, Aschel applying the artificial respiration and Willie kneeling at the head wiping away the water as it came from the body and keeping the mouth free so that breathing would be unobstructed.

The crowd increased in size. Protests against continued effort, suggestions for other treatment, and attempts to interfere came from all sides; but cool-headed persons in the crowd insisted that the scouts were doing well and should be allowed to continue. The

boys ignored them all, confident that their scout instruction is sound. They just put their heads down, paid no attention to the crowd, and worked on.

Again the grandfather's patience was exhausted, again he slipped in and grabbed up the child to take it away, and again Aschel took it from him by force and continued resuscitation. After twenty-five or thirty minutes the child gave its first cry, and Aschel said, "Ah, now it is beginning to come."

As he worked on, signs of revival became more frequent. When he thought it had about recovered, he tested the heart, but decided the heart beat was still too weak. He permitted Willie to continue artificial respiration. However, Willie's operation did not quite suit Aschel, so he again took over the work. When he decided the pulse was nearly normal, he called for strong warm coffee.

Again the crowd protested. "Do not give that little child strong coffee." "If you are going to give it coffee, make it weak," etc. The grandmother, however, by this time had confidence in the boys, knowing the coffee was intended as a medicine for a definite purpose, and soon procured some and had a pot of it ready for them. Aschel's mother was present, so he asked her to take the child on her lap and give it the coffee. However, Aschel seemed to have a standard of workmanship which the others didn't reach, at least in his opinion. So he again took over the operation, telling his mother that he was afraid the child would swallow its tongue and choke if she continued in the way she was doing it. When he himself had administered the coffee, the little girl vomited up a large quantity of water. He again tested its pulse, and being satisfied, he handed her over to her mother saying, "Now I think she will be all right."

He who every morning plans the transactions of the day, and follows out that plan carries a thread that will guide him through the labyrinth of the most busy life. The orderly arrangement of his time is like a ray of light which darts itself through all his occupations. But where no plan is laid, where the disposal of time is surrendred merely to the chance of incidents, all things lie huddled together in one chaos, which admits of neither distribution nor review.—*Hugo.*

Interpreting Some Ethical and Moral Concepts Taught in the Doctrine and Covenants

By A. C. Lambert, Assistant Professor of Secondary Education, B. Y. U.

MANY of the teachings of the Doctrine and Covenants have helped our fathers and mothers to solve fundamental life problems. They may not have lost their potency for this generation.

By fundamental concepts is meant those underlying notions, ideals, principles, or "doctrines" which explain or give meaning to human living, and which give the underlying reasons for holding up certain actions as good and other actions as bad.

Youth perennially challenges the validity of the codes of its elders. And there are reasons. Youth is often much more concerned with living life than in explaining it, or in analyzing it in terms of the future. Too often youth assumes that life is simple, takes care of itself in the main, and needs no particular guidance from a generation whose race is nearly run. It seems equally true that too often youth hears the codes of its elders thunderously and authoritatively pronounced, and less often intelligently explained. There are various but none the less real reasons for moral uncertainty or even of moral skepticism on the part of young people.

But inevitably youth comes to see that problems have an uncanny way of popping up. They discover that problems just will not stay down. Solutions must be found. Often these solutions are found at the level of mere impulse and sheer ignorance. Often they are found at the level of haphazard and superficial thinking. The average young person prefers independent, though often erroneous, thinking to that embarrassing state of docility which seems to accompany the asking or taking of advice from older people. Perhaps much of this youthful uncertainty and skepticism is unnecessary and there is a way of making the hard-won wisdom of the race functional in the lives of the coming generation. Certainly there are rungs on the ladder of moral safety which have been attained. And it is more than a fair assumption that young people approaching maturity will make use of this truth if the ladder of righteousness can be shown to be soundly and inevitably grounded in the basic relationships of human living and not merely imposed as it were by unseen and inadequately under-

stood powers above. Knowledge of right and wrong does not insure consequent right or moral conduct. Many people know right and do not do it. It is also true that many forms of conduct, built up in childhood and early youth on a purely habit level, become upset with the advent of wider social contacts and different intellectual experiences of early maturity. And mere broadcasting of the moral codes, preaching, or expostulation, or even authoritative threatenings do not serve completely to set the compass of youth's moral ship when the open ocean of life with its bitter storms is faced.

Whether or not anyone given set of sailing directions will meet the need is not certain. This much seems sure, whether youth finds its happiest life eventually in the adopted ways of the past generation, or whether it finds it in the ways of an entirely new set of codes, or in a combination of the two, it will move forward more rapidly in that direction which seems, in addition to any other desirable features, to be intellectually justifiable as well as authoritatively recommended.

Latter-day Saints need make few apologies for the type of manhood and womanhood that their system of thought and belief has helped to produce. Men tend to become about as great as their fundamental outlooks upon life. Their actions are in the main the concrete expressions of their codes of conduct and their philosophy of values. The lives of a fine generation of "Mormon" men and women must have had a good foundation. And a large part of that fundamental life-view and code of living which certainly helped to produce the character qualities of these men and women is to be found in their books of sacred writings, one of which is the Doctrine and Covenants. Many of these teachings have given profound direction to the homes, the communities, and the educational institutions which set the stage for the formation of habits. And whether the teaching or the presentation of ideals carries over very much into actual conduct or not in measurable quantities, it is certainly true that to fail to keep these ideals present and accessible to growing minds is to lose all possibilities of whatever directive or inspirational value they may really have. Many of the ethical and moral teachings of the Doctrine and Covenants deserve to be interpreted and taught to young people. And if they are ever to become or remain functional in the lives of these young people, who are continuously becoming thinking older people, these principles need to be interpreted in terms of the present, because of the prevalent incomplete understanding of their basic human worth, and because of the tendency exhibited by many young people to shun a study of them, since they are tied up very closely with profound religious concepts often mysterious and awe-inspiring to youth.

In the Doctrine and Covenants, as a whole, there seems to be a distinct theory about the nature of man and his place and purpose in the scheme of things and which in turn seems to give an explanation of why some lines of conduct are better than others and why they are the ones to which man continues to give allegiance. In other words, there seems to be laid an interpretative basis for a sound system of moral and ethical thought, through the functioning of which man may build a worthful, happy life.

Three fundamental concepts found in this book will be used to illustrate these teachings, which have the qualities of rendering more meaningful certain of life's actions and of giving direction to conduct which meets the rational tests usually applied for "the good life." These three concepts used for illustrative purposes are (1) the affirmation of the fundamental existence and worth of the individual, (2) the affirmation of the principle that the individual is an intelligent, and free-choosing agent upon whose acts hinges consequences, and (3) the inherent reality of a spiritual life in the present world.

Various teachings of the Doctrine and Covenants affirm the individual's existence as a real and not an illusory circumstance. Typical extracts serve to indicate the fact:

Section 93:29—"Man was also in the beginning with God. Intelligence, or the light of truth, was not created or made, nor indeed can be."

Section 92:23—"Ye were also in the beginning with the Father; that which is Spirit, even the Spirit of truth."

Section 76:24—"That by him, and through him, and of him, the worlds are and were created, and the inhabitants thereof are begotten sons and daughters unto God."

Section 50:5—"But blessed are they who are faithful and endure, whether in life or in death, for they shall inherit eternal life."

Section 65:2—"The keys of the kingdom of God are committed unto man on the earth * * * ."

Section 18:10—"Remember the worth of souls is great in the sight of God."

Here the individual is given a real and a dignified place in the scheme of things. It would seem to thinking people that any system of thought which does not make human personality of great worth cannot long retain the admiration of human beings. If failing to make human personality the focusing point wherever values are concerned, it will not long minister to that hope and that forward-looking spirit which has played so fundamental a part in bringing man thus far along the road of culture, or civilization, and of spiritual worth.

The second concept, in this body of teachings about the in-

dividual, centers around the principle that spiritual and intellectual freedom are necessary facts in any scheme of moral or ethical thought. Here are a few illustrative verses:

Section 93:29-32—"Man was also in the beginning with God. Intelligence, or the light of truth, was not created nor made, neither indeed can be. All truth is independent in that sphere in which God has placed it, to act for itself, as all intelligence also; otherwise there is no existence. Behold, here is the agency of man, and here is the condemnation of man; because that which was from the beginning is plainly manifest unto them, and they receive not the light. And every man whose spirit receiveth not the light is under condemnation."

Section 20:32—"But there is a possibility that man may fall from grace and depart from the living God * * * ."

Section 58:28—"For the power is in them, wherein they are agents unto themselves * * * ."

Section 98:8—"I, the Lord God, make you free. Therefore, ye are free indeed; and the law also maketh you free."

This concept of man as a free-choosing, responsible moral agent is affirmed throughout this book with remarkable vigor and clarity. Not only is the individual affirmed to be a real and truly existing being who is the concern of God and who possesses inherently the necessary characteristic of knowing, who has experiences, and who is intelligent and by reason of his experiences acquires power to comprehend and know truth, but he is affirmed to be in the possession of the power to choose his experiences. We believe the individual has the power to retain the results of experiences, and by that power he builds up judgments of worthful and of undesirable things. But more fundamental than the affirmation of these qualities which produce knowledge and intelligence, is the affirmation of the principle that for life to have any significance for intelligent persons they must have the power to choose between alternative lines of conduct. Life experiences do possess qualitative differences, and the necessity for choice between the differing values is an inescapable fact of existence. To be consistent then, the individual must have not only the power to learn truth, to see truth, to formulate truth, but he must have the power to discriminate between experiences as valuable and less valuable, and to choose in the light of that discrimination and choice. Without this necessary freedom of choice any system of thought held up to be permissive of real moral striving and accomplishment becomes a mere mockery, a denial of man's inherent nature, and an eventual source of pessimism and despair to him. Space permits us only to call attention to the crucial significance of this simple concept.

The complimentary aspect of this concept of free choice is the principle that upon the results of the individual's choice hinges

growth or stagnation, achievement or loss, happiness or misery. With choice goes necessarily the responsibility for consequences. As taught in this book, this concept of responsibility, though set forth consistently in stern language, does not necessarily involve the notion that some vindictive agent waits continuously in unholy glee to enforce arbitrary punishments for poor choice, or that some agent waits to reward in some equally incongruous manner "good" choice. But the trend of the entire group of teaching warrants the interpretation that man gets about as far as his experience permits and that consequences are in terms of ability to live an increasingly meaningful life as a result of choice which leads to the possession of these powers to appreciate.

It is easy in any system of thought which sets up a notion of consequences to accent the negative side of the matter and constantly to direct attention to that which is lost through poor choice. This is one outstanding limitation of the Calvinistic-Puritan doctrine of hell as regenerative power in human life. An enduring system will place the accent more properly in the direction which sets up worthful ends and which centers energies upon ways and means of their positive accomplishment. If one catches the spirit of the ethical teachings of the Doctrine and Covenants in a larger way, it seems to be the spirit of forward-lookingness, of hope, of growth. It is a spirit which affirms the necessity for man's striving mightily, but with the assurance that something can be gained. It places a wholesome significance upon the forward-looking elements of experience. It teaches that life can be continuously integrated at higher levels of experience and can be continuously reconstructed in the direction of more adequate realization of spiritual value and in the direction of a more complete realization of the forces which make man and the universe what they are—each complementary aspects of the other.

And it is in this affirmation of the inherent reality of hope, of striving, of aspiration, of idealism, of evaluation and the appreciation of values attained,—in short, in the reality of spiritual life for man, that one finds the third necessary element in a system of thought which pretends to make human personality of worth and significance. The corollary of moral freedom and intelligence is the reality of the spiritual life. Teachings which affirm this element are present in the Doctrine and Covenants.

Section 66:12—"Continue in these things, even unto the end, and you shall have a crown of eternal life at the right hand of my Father, who is full of grace and truth."

Section 59:23—"But learn that he who doeth the works of righteousness shall receive his reward, even peace in this world, and eternal life in the world to come."

Section 121:45—"Let thy bowels also be full of charity towards all men, and to the household of faith, and let virtue garnish thy thoughts unceasingly; then shall thy confidence wax strong in the presence of God * * * ."

Section 98:11—"And I give unto you a commandment, that ye shall forsake all evil, and cleave unto all good * * * ."

Section 72:4—"For he who is faithful and wise in time is accounted worthy to inherit the mansions prepared for him of my Father."

Section 88:118—"And as all have not faith, seek ye diligently and teach one another words of wisdom; yea, seek ye out of the best books words of wisdom; seek learning even by study and also by faith."

Section 4:6—"Remember faith, virtue, knowledge, temperance, patience, brotherly kindness, godliness, charity, humility, diligence."

Section 88:125—"And above all things, clothe yourselves with the bond of charity, as with a mantle, which is the bond of perfectness and peace."

An individual may exist, he may comprehend, he may make choices and he may experience greatly or barrenly as a result of his choice, but unless this individual can grow and increase in intelligence and in spiritual worth so that he can progressively realize the existing good in his own life and, in turn, create new value and new worlds of worthful experience to be sought for, he lacks that significant element which makes him of increasing worth and importance. And this element is the reality of spiritual life and spiritual growth.

And so in the affirmation of these three simple concepts concerning the human individual, "(1) existence, (2) intelligence," (3) freedom, responsibility, and growth, the teachings of the Doctrine and Covenants offer an opportunity for young people, who hold themselves to a thinking people, to find a rational and an enduring basis for moral confidence and moral life. And in these relatively simple concepts there is provided an important combination of principles that seems to meet the rather important test of worthfulness as a rational system of ethical thought—that by living them they render life meaningful, integrative, and full of those qualities of satisfaction, happiness, and inspiration that among all intelligent men in all ages have been characterized as the important things of the spirit.

To help make these principles increasingly clear to young people is a necessary obligation which rests upon every mature person in this Church. And to study thoroughly and honestly those concepts which are the basis of the ethical and moral teachings of "Mormonism" is a necessary obligation which rests upon every young person in the Church who seeks intelligently to know the "Why" and the "Wherefore" of the codes of his elders. Much good grain may be had for the winnowing.

Tribute to Father, or Maybe 'Tis to Mother

By Harry W. Madsen

MUCH is made of "Mother's Day" each year. None but a craven could find fault with any such proceeding, be it ever so extravagant and sentimental—for anyone, but a bachelor of soured years, will admit that the family yoke falls heaviest on the woman of the house.

Marriage for the woman is a life's sentence, making mandatory upon her the surrender of much that she has previously enjoyed. Girlish notions must be locked in memory's vault, to be peeped at occasionally; and who but a woman can interpret the emotion that accompanies their recall? Let us pray that the hopes of girlhood are not recalled with too much regret.

The other member of the marriage yoke goes blundering on, adding numbers to his name, if not much glory. Ignorant, too often, of his wife's finer sensibilities, he is scant comfort to her. His job, as he assumes it, is to look after the stomach of the household as the demand increases. The heart and head are left largely to the mother's discretion.

Under such an arrangement it is small wonder man's calling in the home is counted for little except in times of famine and very cold weather. No doubt it is this arrangement which dictated the policy of celebrating our greatest festival, Christmas, in the dead of winter, when we have most need of our Heavenly Father's bounty. In April we are cocky enough to think we can take care of ourselves.

I don't know the attending circumstances which led to the observance of a Father's Day; but am strongly of the opinion it was agitated by some tactful women in order to appease their jealous husbands. What won't women do in the interest of harmony in the home?

The white carnation is the accepted flower for Mother's Day. Sometimes it is a funeral tribute to all the fine things a woman has to bury, for the privilege of being the mother of children of uncertain propensities.

The Father's Day flower should be the bachelor button, conspicuously displayed to keep the wearers reminded of what they are not. Wives sometimes serve this same purpose, but they are not always available in sufficient numbers on this occasion. The observance of this day is still too new to count for much, and it is even contended that married men never have a day. It has been recorded that one man whose wife was stricken with lockjaw was three days

getting the doctor. He afterward affirmed that these three days were the most peaceful of all his married life.

Father in the home is stern justice; mother tempers justice with mercy. Father is the ten commandments; mother, the Sermon on the Mount. Father looks pleased when a son distinguishes himself; mother tells him how pleased she is.

Mother scolds and cries when you disgrace yourself; father looks dejected and sternly blows his nose.

When father does anything, all the world knows about it; mother is so used to doing things she considers it not worth while to mention them. When father undertakes a domestic task the whole house shakes; mother works all day without even waking the baby.

Father throws things right and left and then pours out vials of wrath because things never are where they can be found; mother quietly picks up everything, and knows where to find them when needed.

When father has to give up a proposed trip or game he loudly heralds himself to be the most unselfish of mortals; mother, all her days, knows nothing but sacrifice for others.

When father is stricken with a cold, he just knows he is going to die and the mothering he expects would make a baby blush. But when mother is too sick even to crawl she is still expected to walk about and smile.

Father means to do all right and sometimes he does. His heart isn't all stomach where his family is concerned and when a little fellow who looks like him, who is flesh of his flesh and heart of his heart, reaches up and calls him Dad, I tell you he experiences a feeling that not even a woman can understand.

With all his weaknesses, father is a handy thing to have about the place to keep things in repair and pay the bills.

He blusters and says a lot of things he does not mean and then on certain occasions he means a lot he just can't say, and has to leave mother and the children to guess what his feelings are.

Though he becomes all puffed up at a little praise from mother, he is usually too stupid to try the praise tonic on her.

Man and wife are a great combination, provided they are properly mixed and each of them learns right early the importance of both of them doing exactly as SHE pleases. Someone has said it is a "give and take" proposition, but until something more definite is established I won't venture to say who is to do the giving and who the taking.

Statistics show that some men have been known to buy candy and flowers for their own wives. When this becomes a habit, Mother's Day and Father's Day can be a weekly affair with good prospects of instituting a daily edition a little later on.

Science and Religion: The Full Life

By Prof. William J. Snow, B. Y. U.

THERE is no basic or fundamental conflict between science and religion. The approach may be different but the aim is the same. Both meet problems and try to explain them. In the one case the method is that of direct observation and experimentation in the objective world—a world of matter, tangible and of unquestioned validity. In the other the experience is based upon the imponderable, the intangible, the elusive. In both the evidence is worthy of credence and should not be lightly dismissed. Conclusions reached in either field of endeavor are subject to further clarification and interpretation in the light of added information and rationalized experience.

The trouble that often arises, the antagonisms that have too often been aroused, it seems to me, are due to intolerance and dogmatism on both sides. The religious man has been too prone to make his conclusions absolute and final, and thus his mind has been closed to scientific achievements which give rise to inferences that seem to run counter to his formulas and beliefs. On the other hand, scientists have been inclined to explain the universe in terms of their own narrow fields of investigation. The life that Jesus described as more than food and more than raiment—a life all comprehensive, taking into account not only material, but the spiritual world; not only the objective, but the personal—such a life is often ignored in the interest of a confined and limited field or study.

It is narrow dogmatism to assume that an authority in one field is an authority in all. The progress of the world and our approach toward a common brotherhood are always characterized by two important movements, one intensive and highly specialized and the other comprehensive and integrating, tending towards the unification of fragmentary achievements, and experiences in the direction of a common goal or purpose. No specialist in any one line of scientific research can explain the whole universe, nor consistently deny the social and human experiences that are without the range of his objective investigation.

Yet there are scientists, as the old Greek philosopher once said, who are constantly cutting the world into two halves with an ax, and then studying one half until they become convinced that the other half does not exist; and yet their human behavior and human relationships suggest otherwise. As L. P. Jacks stated in "Mad

Shepherds," Shoemaker Hankin spent his breath in proving God doesn't exist, and his life in proving that he does.

There is much that science can tell us and there is much that it does not know. It can tell us where physical man came from and much concerning the conditions of his development, and moreover, it can minister to man in a thousand useful ways. As one enthusiastic scientist said, "Science has enabled man to travel fifty times as fast, accomplish a hundred times as much work in a day, lift a weight a thousand times as heavy, and make his voice heard ten thousand times as far." Yet man's attributes it cannot explain.

On this point, Vernon Kellog, secretary of the American Association for National Research, declares, "Science has not enlightened me to any satisfactory degree about my consciousness and my conscience; has not told me how I can compose or play or deeply appreciate music, except that it says part of the reason is that my father or mother or other ancestor could, that is, that I inherit his capacities which is only pushing the original question back to be asked about the musical ancestor. Science has not told me why I love my little girl so extravagantly; nor why I can write poetry if I can; nor, and perhaps this question I put to it most insistently and most want answered, whether I have an immortal soul or not." But, we may add, belief in these eternal verities in no way stultifies one's attitude toward science.

On the other hand, a religion that builds excluding walls, that fears the loss of faith if truths of the external world are found out is not life, but the denial of life; not richness of feeling, but poverty of aspiring; not a field for the faithful, but a mere refuge for the fearful. A church should never be a sanctuary for safety only, but an opportunity for service; not a place to limit life or to narrow liberty, but to enlarge the soul and expand friendships and social contacts.

If we would have a rich experience and a full life we should open our hearts to truth from all sources. Our religious loyalty will express itself in more concern for reality and less worship of formula, more emphasis on righteousness and less insistence on ritual. Christ translated religion in terms of actual human experience and espoused life in all its manifold manifestation. He came, according to his own declaration, that we might have life and have it more abundantly. To realize this high purpose should be the endeavor of all. Science and religion must go hand in hand.

Whatever makes men good Christians, makes them good citizens.—*Daniel Webster.*

Fleeing to Zion—for Scenery

By Dave Rust

THE great American Prophet—born in Vermont, reared in New York state, a resident of Pennsylvania and Ohio, persecuted in Missouri and martyred in Illinois—received a revelation over ninety-eight years ago, which contains the following words: "Gather ye out from the eastern lands, * * * go ye forth into the western countries, * * * every man * * * must needs flee unto Zion for safety. And there shall be gathered unto it (Zion) from every nation under heaven." (Doctrine and Covenants, section 45, paragraphs 64, 68, 69).

If I may be permitted for the moment to substitute in the above assembled quotation the word "scenery" for "safety," this extraordinary prophecy has at the present time a most significant fulfillment. "From every nation under heaven," indeed, they are coming to Zion for *scenery*. Speeding like the wind over railways and highways—and airways—they are "fleeing" to the "western countries."

According to its broadest interpretation, "Zion" is the sacred title for all the land of America. Usually, however, the region around Utah with the "City of the Saints" as center, is known as Zion. In this rather restricted sense, with especial focus on the marvelous Zion canyon, cut out of the Kolob Plateau in Southern Utah, do we choose to make application for the purpose of this brief literary excursion.

Above all other lands, this is a land of scenery. As G. Wharton James writes in his *Utah, the Land of Blossoming Valleys,* this is a land of "High mountains, deep valleys, far-stretching high plateaus, fertile meadows, desolate deserts, rich forests, bare, wind-swept areas of solid rock,—with tower monuments more striking than all the other rock-carvings of the rest of the United States combined." Someone has referred to the strip of wonderland across the Plateau Province between Zion Park and Mesa Verde as the land of perpetual sandstone. But all the other rocks are here in proper relationship, from the tertiary to the granite, decorated by volcanic cones and lava caps, books in stone of all the ages so plain that he who runs can read—if he knows the language. And it is a land of many colors—the very strongest of reds and blues and yellows, with all possible varieties of shades and combinations—an immeasurable art gallery whose landscapes cannot be copied on canvas.

The most charming spokesman for this wonderland of all wonderlands is Captain C. E. Dutton, pioneer explorer-geologist,

who wrote of this region over fifty years ago. He refers to Southern Utah as a "land of tables and terraces, buttes and mesas, colossal stairways, varied styles of architecture," and canyons with inaccessible walls "seldom found elsewhere." The "marvelous sculpture and color, beautiful beyond description, tease the imagination; rich comedy is artistically mingled with religious solemnity." And then, Dutton becomes prophetic when he adds: "This profound scenery must ultimately become, when the knowledge of it is spread, among the most admired in the world. In coming time it will rank with a very small number of spectacles and be regarded as the most exquisite."

And to seek this superlative grandeur thousands upon thousands are coming to Zion. This is a distinct migration. In much older days, inhabitants of "eastern lands" crossed rivers and prairies and mountain ranges for furs and gold and free pastures and homes and freedom and adventure and religious *safety*. They traveled slowly, with many weeks and months in which to look forward and dream of their destination. Each had his purpose, some came to stay, some drifted back. This present, endless, swift-moving caravan of travelers have a single purpose in this modern "western movement"—they come for scenery. And they return as swiftly as they come. What do they carry away with them? What is the value of scenery?

In one of the oriental Bibles it is recorded that if we have but two cakes we should sell one and buy a narcissus; for the cake simply feeds the body while the narcissus feeds the soul. Perhaps these many travelers are feeding their souls. Perhaps the sunshine of the open spaces has destroyed some of the germs of prejudice. It is difficult to measure the influence of classic literature or classic paintings or classic music—or classic scenery.

The big objective in athletics is better citizenship; the scout program, social creeds everywhere are set up with that purpose—better citizenship. The objective for travel is the same—citizenship value. And the man who climbs a mountain or crosses a desert or looks into a deep-carved canyon should return from such experience with genuine values; if he does not return definitely enriched, then he is not worthy to be called "traveler." "The contemplation of natural scenery," says President Herbert Hoover, "tends to soothe our troubles and shame our wickedness." In concluding his volume, *The Scientific Study of Scenery*, John E. Marr expresses the belief that the study of natural scenery will yet be looked upon as "one of the most beneficial means of education." So, the scenery of Zion may contribute much toward the salvation of souls.

Present-Day Indulgences

By Albert R. Lyman

IF OLD TETZEL should come today peddling his written indulgences to commit sin, he would perhaps find fewer gullible buyers than he found in Saxony four hundred years ago. Luther stood then quite alone in his knowledge of the fraud, but today a multitude would be equally ready to brand it a swindle. With that notorious cheat so widely known, it would really seem such humbug could not again find ready victims.

But, according to Longfellow, "Things are not what they seem." That indulgence stunt was but a new twist to an old trick, a trick which Satan had used from the beginning.

And the old trick has to find new form or ignorant victims. That form of it with which the old trickster sent Tetzel to cut a wide swath of sin through Europe would not be offered to those with whom it is already notorious. As chief engineer and efficiency expert in the primeval conflict, Satan is amply able to provide a new and novel appearance for this prize practice and he uses it still.

Indulgences are held and relied upon today. Not only right now, but right here are people quoting the terms of their supposed franchise to commit sin. The indulgence has been carefully modernized, accommodating itself to the weakness and credulity of professing Latter-day Saints, exempting them from honoring the Sabbath day, from paying tithing and offering prayer. It provides particular privilege for using the very things the Lord has named and condemned by special revelation. These people cling to and repeat the terms of their indulgence as if they really believe it relieves them of guilt.

These modern indulgences are seldom written, their terms are accommodatingly elastic and vague, and they are generally kept, for greater safety, out of sight until called for by necessity. Often it is difficult to find out just what they are and where they come from, yet they are about as numerous as the human race.

The substance of one popular indulgence is this: "The bishop and other ward authorities have discriminated unfairly against me, and the Lord will not for that reason hold me to the requirements of the Gospel as he would if I had been given a square deal."

Another one, adapted to the blindness with which its holder is ready to receive it, declares, "Nobody knows who gets the tithing—somebody's surely getting fat on it, and besides, if the Lord really expected me to pay tithing he would give me more to pay."

One man in self-defense offers this: "Brother T——smoked all his life and all who knew him speak well of him; I'll be satisfied with the kind of a reward he gets." (Notice the fraud of this implied promise of a man's salvation for having his weakness instead of having his strength.)

Another indulgence says, "If the Lord expects me to rest on Sunday, why does he entrust me with this property which should be cared for every day to get the most out of it?" These peculiar franchises to do wrong are too commonly known to need much description—they can be recognized on every side even if they do not happen to be the main thing right at home.

Satan's most winning inducement in preparing Cain to slay his brother was the offer of a crafty indulgence, and when God demanded an accounting Cain offered it as the last shadow of his defense: "His offering thou didst accept and not mine."

Every backslider and every apostate holds a cherished license, which he will display in self-defense the moment his inconsistencies are brought to view.

Brother, are you depending on a secret indulgence? It is no more valid than the brand of indulgence which Tetzel sold; no more valid than that earlier brand which Cain accepted; they all come from the same evil headquarters and are intended for the same evil end.

What a blighting surprise it will be at the great bar of justice when, in answer to the repeated indulgence by which men have been getting by in this world, the Father says, "You are your own witness as to whom you loved and accepted for your master."

Blanding, Utah.

Another Tobacco "Testimonial"

Not long ago the president of one of our foreign missions had occasion to call on the managing director of a transatlantic steamship line. The director thought he saw an opportunity to secure some desirable business for his company and, following a very common practice, offered a cigar to his visitor.

The offer was courteously rejected with the remark, "Thank you, I don't smoke."

"What, never?" asked the surprised official.

"No, our Church teaches that we should not use tobacco in any form."

"Well, if your Church can keep its members from smoking, it has an excellent reason for existence. My health would have been a great deal better, and I would be a tidy sum of money ahead if I had never acquired the habit."

On the Trail of the "Y"

By Blanche Robbins

Dearest Ada:

Can you ever forgive me for neglecting you so long? School closed May 24, just one week before the M. I. A. conference. Father, mother, Frank and I came down in the car. Don't you love Salt Lake in June? We enjoyed conference and saw so many old friends. Of course we went to Saltair for the Green and Gold waltz. We were early and I stood alone and watched the sunset on the lake and remembered things. Tears? A few perhaps. Tears and memories seem to go together.

The waltz was beautiful. Everyone agreed, and when the decision was announced the cheers were deafening. Although there were tears in her eyes as she received congratulations from everyone she smiled at her partner. A romance? Perhaps. Anyway I like to think of them that way.

Provo is beautiful. It is in a valley surrounded by mountains; tall and majestic. The sky is a deep blue. I understand now why Utah has so many artists; they have such beautiful things to paint. Through the mists and fleecy clouds I see Mt. Timpanogos. I love it already, and I have found strength and inspiration in its rugged grandeur.

Yesterday we went up to the "Y" and registered. You remember my sister Phyllis? With her help I got along beautifully. Saw a few old friends.

Some of my classes are "up on the hill." The first day I was late leaving class and had to go up alone. I went a few blocks in every direction and found myself on Main Street. This happened only once. Now I follow the winding trail with the others.

I have decided to keep a diary this summer. "There's a reason." Phyllis introduced us the first day. I hadn't seen the new stadium and the other day he took me over and told me all about it. We know each other now. I see him every day. He comes up the hill as I go down. Too bad.

My classes are interesting; especially the two in dramatic art. Our teacher is the sweetest thing and her patience seems inexhaustible. You should see us! We stand stiff and straight and nearly tongue-tied. She first gave us Shelley's "Night." You know, one verse begins, "When I arose and saw the dawn." Of course we all had the words memorized. Some said them "fast and furious;" others were dramatic, and some whispered them quietly as if there were someone around the corner. Poor teacher. She suggested that sometime we arise and "see the dawn."

This morning I arose and "saw the dawn." The sky was a deep purple and the silhouetted mountains reminded me of silent sentinels keeping watch over the little valley and the people entrusted to their care. Perhaps they are, for there is so peaceful an influence here. It seems as if our very souls are guarded and protected. The violet faded away and the sky was a beautiful transparent gold and blue, and as old Sol arose in all his flaming glory I was thankful for my home and heritage here in the West.

Isn't this the longest letter, Ada? Just one thing more. Jerald and I sat by the fountain (even if it is dry) and whiled away most of the afternoon. He is so interesting. Picture him yourself—well built, brown curly hair, blue eyes, and "a million-dollar smile." We were talking about that day at the stadium and he said—

Diary, June 9. Twelve o'clock and

now to bed. Saw the sunrise this morning, talked to Jerald all afternoon, and began Ada's letter tonight. Didn't finish it. Jerald came and after the library closed we sat on the steps and talked. Wednesday night is the moonlight hike to Maple Flat and he asked me to go. Pleasant dreams, Diary.

June 12. The moonlight hike was worth coming to school for. The path we followed was narrow and wound along the mountain side. The lights down in town twinkled and shone like stars. Our first rest was at the "Y" and I was so surprised when I saw it. It is much larger than I thought. From town it looks small. Singing, laughing, and talking, we hiked along through the night. Once Jerald and I sat on a rock and watched the moon come up. We were above the others and as they came along the mountain side, climbing higher and higher, these words came to my mind:

"The heights by great men reached and kept,
Were not attained by sudden flight;
But they, while their companions slept,
Were toiling upward through the night."

We saw the moon come up several times after this. The ones ahead of us had a big, roaring bonfire when we got there. We sang songs and told stories. It didn't seem at all as if it were the middle of the night. As dawn came beautifully and quietly everyone stood and saluted the new morn with the "Y" song, and as the words, "All hail the college that we love," rang out on the air, I knew that the "Y" was really my school, too. I love that song, and, Diary, I am learning to play it. We sat on Mother Luna's nose and watched the sun come up. As the golden rays shot out over the valley I sighed just from happiness. There wasn't a sound; everyone was perfectly quiet. After the first breathless minute, wherein a new day was born, Jerald smiled and started to say something, but just then our English teacher said to me: "If you cannot write something now, you never can." The spell was broken. We sang, laughed, and talked. After breakfast the crowd broke up. The hike home was delightful. Jerald and I gathered some white lilies. He said something about a bride. Arrived home at eight this morning, and now for bed. Goodnight, or rather, good-morning, Diary.

June 15. Although we are working hard, the days are passing too quickly. Tonight after the library closed Jerald and I sat on the hill and watched the sun go down. I thought of Wesley W. Amick's picture "Where the Sun Goes." Then we counted the little twinkling stars as they came out. Jerald is so fine and splendid. Somehow, Diary, I am forgetting something. I wonder—Sleep tight, Diary.

June 16. This morning in Devotional we had a talk on "The Measure of a Man." The speaker mentioned all the virtues absolutely necessary, and then some other very desirable ones. I thought of Jerald. He has all the required ones, all the electives and others, too. Behold, the perfect man!

June 17. Haven't felt very well. Jerald walked up the hill with Carmen Baker today. Saw him talking to her in the library.

June 23. It is awfully late, but Diary, I must tell you. Jerald is a darling. Tonight the whole school went to Provona Beach. We went for a long ride in his car and then we were early. Those who came on the river didn't get there until after dark. Another boat went to meet them and as they came in sight lights were turned on and everyone sang "Springtime in the Rockies." Tears came into my eyes, Diary. The happiest time of my life has been these few weeks here at the "Y". As Jerald and I stood there by ourselves I suddenly realized the difference between really caring for someone and just being attracted by

him. He looked deep into my eyes and someday, Diary, I hope———— We went for a ride in the large boat with some others. The moon shining on the water was beautiful. Across the lake we could see the lights of Geneva. After the ride we danced once or twice and then came home. Good-night, Diary, and happy dreams.

June 25. I have a part on the Dramatic Art program.

June 27. Our psychology class visited the mental hospital today. Some of the sorrow there was caused through accident and sickness, but much of it was caused because someone forgot to care. Our responsibility as Latter-day Saints is very serious. On the way home Jerald told me about his mission and what it has meant to him.

July 4. Who was it said "Oh, what a day!" I don't know what was meant but I agree. Shooting all night and up at six this morning. Gwen and I crawled under the kids' bed and shot our popguns. Came back two hours later and were more or less welcome. Saw the parade and then went to the fair grounds. Wish these people could see an Idaho rodeo. More thrills! Had my first airplane ride today. Going up is all right, but the coming down must be felt to be appreciated. The fireworks were good. Neither of us cared to dance. Went for a ride and then home. The more I know Jerald the more I respect and care for him. He is so genuine.

July 7. This morning in Devotional Brother George H. Brimhall spoke on "Seeking Higher Levels." He said: "The purpose of this school is to make Latter-day Saint men and women of the boys and girls who come here. We stand for three things: spiritual growth, social service, and scholarship." It has been truly said: "George H. Brimhall is the 'Grand Old Man' of the 'Y'."

July 10. The School of Music gave a party and I went with Jerald. The night was lovely and we went for a short ride. Stopped at the steel plant; the blaze there always fascinates me.

I am thankful, Diary, for the old friends, and for the new ones I have met here at the "Y". They have helped me to keep my ideals. The ride home was delightful. Nothing could be lovelier than a summer night in Provo with a friend like Jerald. Sleep tight, Diary.

July 11. Today I received an invitation from Jerald's mother to spend the week-end with them. What shall I wear?

July 14. Had a lovely time, Diary. His folks are sweet as can be. I fell in love with his mother. He has a little curly-headed brother, Clair. When he saw me he said: "How is you my sister?" The others laughed, Jerald blushed and of course I wondered what he meant.

July 16. It was lovely after the rain this afternoon. Diamonds were sparkling on bush and tree everywhere. The air was fragrant with the perfume of roses. Everything was fresh and cool, and as I walked down the hill to the other campus I could see where the raindrops had splattered in the dust. Mine were "new footprints on the sands of time." The halls were empty and there was no one on the campus. As I walked through the rooms I looked from a window and saw the "Y" gleaming white and sparkling in the afternoon sunshine. "On the Trail of the 'Y'." Where does that trail lead—around the world and back again to my heart. A year ago I came to Commencement here and no one can ever know what those exercises meant to me. Boys and girls signing Banyons and telling each other goodbye. Old men and women returning to pay tribute and respect to their dear old Alma Mater. There are many, Diary, who have known the "Y" longer, but no one could love her more dearly than I. Here I have renewed ideals, found strength and inspiration, made friends and come in personal contact with the finest men and women in the world. Perhaps it was because I was starving for the

things I found here that my appreciation of them has been so full and complete. Four more days and my work is finished; what a wonderful summer it has been. How rich in the fulfillment of dreams and desires. Goodnight, Diary. I'll always love the "Y" and remember her as if I had been here years rather than weeks. Her colors shall be my colors, too; white for a life above reproach and blue for the courage to carry on. When others are cheering and praising her on to victory, my heart will be singing her praises, too.

July 18. Tonight was the Lawn Fete on Maeser Hill. The program was interesting and colorful. My appreciation of the beautiful has increased a hundred-fold this summer.

July 19. This afternoon I was sitting on the lawn in front of the library looking toward the trees and saying, "Fair youth, beneath those trees," when Jerald drove up. He laughed. Rather say, "Fair youth, in a new coupe, I'll be delighted to go for a ride." His new car is nice, Diary: so snug and comfy and room just for two. It was filled with gas and across the back he had a blanket folded. I guess I looked puzzled for he smiled and said, "No questions: school is nearly out and I want to take you some place. To me it is the most beautiful spot in the world."

Who doesn't love surprises? But, Diary, our last rehearsal for the Dramatic Art program was at six o'clock, and I knew we wouldn't be back, but it was such a lovely afternoon; Jerald wanted me to go, and I wanted to go, so, well, I did.

We went through town and then along a road I had never been over before. It was smooth and very winding. There was just one curve after another. Soon we were climbing higher and higher and the scenery was exquisite. Every second I exclaimed at the beauty of something new. We were going up Provo canyon, I knew now. Vivian Park was cool and quiet and I'll never forget our trout dinner there. Really, Diary, the whole trip was just like a fairy tale. Soon we were speeding along again, and as we came around a curve I caught my first glimpse of Bridal Falls. We stopped here a few minutes and watched the water tumble and splash and then drop straight down to the rocks below. When I knew I could never forget the picture we went on. Never have I enjoyed anything so much. The scenery all along the way was gorgeous. Jerald seemed to enjoy my being so pleased. It seems as if we have been pals all our lives. We chatted about everything as we went along.

We were in the canyon now. The trees were tall and straight and so thick it looked as if even the snow couldn't fall between. The wild flowers were profuse and of the most brilliant colors. I wanted to pick them all, but Jerald insisted that I leave them for others to enjoy; my most impressive lesson in Nature Study. Soon we were at Alpine and, Diary, it was beautiful there. Against the deep-blue sky were the rugged, majestic mountains guarding the little valley where the cabins were nestled among the trees. My soul was thrilled beyond expression at the exquisite beauty and grandeur around me. God only could create such beauty. Farther on, solid walls of rock rose up on either side. On one rock we saw the weather observatory. High up, a dazzling white rock glistened and sparkled in the sunshine. I imagined it to be the palace of some fairy princess.

Several times we stopped.

"Up there on the mountain side is the Big Cave. We are coming up here again next year and we'll look at it then."

We came out of the canyon just as the sun was sinking to rest. The sky was aflame with brilliant colors. We stood by the car and watched it set behind a bank of gold. Behind us lay the beautiful Provo canyon: to the west the setting sun, and ahead of us

the level, fertile valley. How much of life itself was pictured there.

"Happy, Carol?"

"Yes, Jerald, perfectly. I didn't know there was such beauty in the world as I've seen today, and I didn't think so much joy could be crowded into a few hours."

"It is beautiful here, and more so to you because you appreciate it so. Remember: 'Beauty is in the eye of the beholder.' I have come up here often, but always alone, before. It seems as if getting close to God and nature does my soul good. Ever since we met I've planned on bringing you up here, but somehow I wanted to wait until the very last. Every day, though, I was afraid someone else would beat me to it.

"You're the sweetest pal I've ever had, Carol, and I'm sorry the summer is over. We've gone places and talked about everything and I hate to see you go home."

"Don't, Jerald, you'll make me cry. You know how much I have enjoyed being with you. You are the best boy friend I've ever had, and I'll never, never, forget you."

"Carol, sweetheart, I love you," and then, Diary, when he took me in his arms and kissed me I knew that dreams do come true. I was glad that no one else had ever held me; that I had waited for Jerald. Good-night, Diary. I love him. My ideals have brought me perfect happiness. Heavenly Father, bless us that we may always love each other, and bless me that someday I may be considered a real student of the "Y". Jerald has had his four years here and extra work this summer. I have been here such a little while that it seems as if I am taking something that doesn't belong to me. If I really belonged to the "Y" it would be different. Make me a part of this great school.

Life is very sweet to me, tonight, Diary. Do I deserve all these wonderful things?

July 21. The last day. They are waiting for me, Diary, but I want to finish you here. There was a short assembly this morning to tell us all good-bye. For once I couldn't sing "All hail the college that we love." My eyes were too full. Told all the teachers and my friends good-bye. Some are going to Alpine and others are not. Everyone hated to leave and we lingered around and talked.

When I got back to the house, father and mother were there with Jerald and his folks, talking like old friends. He had planned the whole thing. I was so happy to see the folks and proud for them and Jerald to know each other.

"We don't want to go on while it is so hot. Run along you two and enjoy yourselves. We'll visit here."

Parents seem to understand so well.

We drove to the foot of the hill and then climbed up to a beautiful tree not far from the "Y".

"Carol, sweetheart, I didn't dream that such happiness would ever come to me. You are my ideal of all that a girl should be, and I'll always love you."

"I care, too, Jerald, more than you'll ever know. Remember, you are coming up home for Thanksgiving and Christmas."

"I couldn't forget, and you are coming here for the Junior Prom, and then again, 'When It's Springtime in the Rockies,' you'll be with us here for Commencement. Just think, Carol, birds and flowers and a blue sky and you here again. We'll do all the things we've done this summer. We'll watch the sunrise above old Timp and I'll always thank the 'Y' for bringing you to me, and sometime in June—

"The twenty-fourth of June—

"The twenty-fourth of June then, let it be, and you'll be mine for time and all eternity. I'll help father with his business this winter and in the spring we'll build our home. Here, dear," and he put this ring on my finger. God is good, Diary; I ask no more than Jerald's love.

P. S. Diary. Remind me to finish Ada's letter when I get home.

An Outstanding Introduction

By L. Valess Dewey, M. A.

In this remarkable business and industrial age, an age the like of which the world has never before seen or experienced, a proper introduction is always an advantage. If a person desires employment, one of the first requisites is a good and sufficient introduction from some one in authority. If that same person would have a promotion, an endorsement (which is also an introduction) will go far toward procuring that promotion. And what is true in the business and industrial world is equally true and equally forceful in almost every other walk of life.

Why should not this truth and fact apply also in religion? The answer is natural: It does. In days of old, the cause of truth was thus given advancement. When the Savior was here among men, a Voice of authority introduced to the forerunner of the Christ the long-looked-for and much-needed Redeemer of the world. It was an age when the chosen people needed someone to come with an introduction of authority and to speak with that same authority. Because of that fact the world has since learned to look back upon that scene in the valley of the Jordan with awe and reverence. The words of that introduction resound today in a manner not to be overlooked: "This is my beloved Son, in whom I am well pleased." (See Matthew 3:17.)

But an untimely death took John the Baptist away from his people before he had an opportunity to tell the world of the divinity of the Christ whom the Father had thus introduced. And so another heavenly introduction was needed that the work of God might take firm root in the earth. Thus we read that Jesus took Peter, James, and John into the mountain and was transfigured before them. And while Moses and Elias stood in their midst, a second voice from heaven proclaimed: "This is my beloved Son, in whom I am well pleased; hear ye him." (Matt. 17:5.) Note the addition of words in this second introduction. It was now time for the world to receive this Jesus and acknowledge his authority. And the Father spoke to a fallen and groping world, "Hear ye him."

Again on the western continent, the ancient inhabitants of America received an introduction of authority from heaven. The Savior of the world had finished his ministry in the land of Jerusalem, had been crucified, and was risen from the dead. In the land Bountiful (in the northern part of what is now South America) the descendants of Lehi and Mulek received a heavenly introduction as the resurrected Christ appeared unto them to teach his Gospel. This time the words were as follows: "Behold my beloved Son, in whom I am well pleased, in whom I have glorified my name—hear ye him." (III Nephi 11:7.) Once more the introduction has been enlarged. The Son of God has finished his fore-ordained task; the world has now a way and a name by which its inhabitants may be saved. Thus in the work of the Savior has the name of the Father been glorified.

But one more heavenly introduction was found to be necessary in order that the divine plan of the ages might be consummated. And this is indeed an outstanding one. Centuries had passed and the Church of Christ had been destroyed among the ancient inhabitants of America. Likewise, the true Church of Christ with its holy Priesthood, its gifts and blessings, and the doctrine taught by the ancients had ceased to exist on the eastern con-

tinent. And all this because of wickedness and unbelief.

Like the business and industrial world of a century ago, the so-called Church of Christ was hopelessly divided, and stood helpless before a thousand world problems. A voice of authority was needed for would-be employees; a great Proprietor was needed who understood, and who could and would save the world from ruin by providing a way in which and through which it could solve the puzzling questions. And lo! in the woods of New York state, on a spring morn of the year 1820, the Voice of authority, the great Proprietor comes. This time it is in person, and not in language from the clouds. This time the introduction is delivered by a pointing of the finger and the proud lighting up of the countenance. For the great Father of all condescends to come to earth in response to a boy's prayerful supplication. He calls the future prophet by name. "Joseph, this is my beloved Son," are the words of that outstanding introduction. And then the Heavenly Father adds, in the language of the nineteenth century, "Hear him." It was the Son of God who was thus introduced to the world for the fourth time; and the boy prophet saw the personage and heard the words of the Savior of the world as he, the Redeemer, declared that the true Church of God was not to be found on the earth. Moreover, if he, the boy prophet, would be faithful, it would soon be established, and through his own instrumentality.

What a wonderful introduction it was! And now that the Church of Jesus Christ of Latter-day Saints has been established, and has become a power in the earth for good, we are led to give honor and reverence to the boy prophet, Joseph Smith, for the world-saving work which he began. But most of all, we remember in love and worship, the great Father who visited a world struggling in darkness and introduced his Son,—that the true Gospel of Jesus Christ might be established for the last time, never to be thrown down or left to another people.

High Ideals

Ideals are the blue prints of life's program. As the outcome of building operations depends on the plan that is followed, so character is determined by the ideals that are cherished and permitted to dominate a life. If your architect's plan calls for a barn you must not be disappointed if you do not find a cathedral when at last the work is completed. It is just as true that life is the incarnation of our ideals. If they are material, the characters in years to come will not be glorified by the fruits of the Spirit. If selfishness is allowed to control the springs of action we cannot hope to find the beauty of Christ's likeness. It is impossible for either individuals or nations to rise above the plane of their cherished ideals. If low ideals are allowed to dominate, life will be lived on a low level. In character building it is worth everything that men and women should "hitch their wagon to a star."

It is of the utmost importance that high ideals be cultivated. A field left to itself will grow up with weeds. An uncultivated mind will degenerate. But if we are to cultivate high ideals we must begin by making a choice of them. Choice is always the beginning of self-determination. A great day dawned for the Prodigal, when he said: "I will arise and go to my father." Choice that is not followed by action will die.—*Frank Herbert Sweet.*

Could Joseph Smith Have Written The Book of Mormon?

By Joseph S. Willes

This is to be a little conversation between you and me. We are going to do a bit of reasoning on a subject which concerns every living soul—whether he realizes it or not. You listen for a few moments, and then you express yourself.

On June 11 of this year, it will be one hundred years since the Prophet Joseph Smith had the Book of Mormon copyrighted.

Arrangements were then made for the printing of five thousand copies. Egbert B. Grandin contracted to do the job for three thousand dollars. Martin Harris, a well-to-do farmer of Palmyra, New York, furnished the finances.

Early in the year 1830, the first edition of the Book of Mormon was given to the world. Since that time some fifty-two editions* have been issued, amounting to about four million copies. The book has also been translated into eighteen different languages.

Although quite an achievement, this is not so much in itself. The Bible, for example, has been translated into 226 different languages, and a conservative estimate of the number of copies printed, reaches a total of about 315,000,000.

It is thought that John Bunyan's *Pilgrim's Progress* has been translated into more languages than any other book except the Bible. And even that little work of Harriet Beecher Stowe's, *Uncle Tom's Cabin*, has been translated into twenty different languages and has had a very large circulation.

But there is something about the Book of Mormon that differentiates it from all other books. There are over half a million people in the world, who claim for it a divine origin. They claim it is the word of God to his children here on the earth, that it contains many of the principles of the Gospel of Jesus Christ, which is the power of God unto salvation. They claim it was written by inspired prophets upon plates of gold, which plates were preserved through the centuries, and that these plates were delivered to Joseph Smith by an angel. They claim it to be a history of three distinct colonies of people who migrated from the old world in times past, and that the American Indian is a remnant of one of these colonies.

The rest of the world is either indifferent to the book, or believe it to be a fraud, written by a man or men for the purpose of deceiving the people. As one writer puts it: "The book is altogether, and in every part of it, except so much as is borrowed from the Bible, a modern fabrication without any foundation in fact, but had its origin, simply and solely in the brain or brains of men in our own day, without any help whatever from God or from an angel of God."

Here are two very different conceptions of the same book. Both of them can not be right. There is one thing, however, upon which both sides can fully agree, and from this common ground, let us do a little reasoning. Orson Pratt said, "This book must be

*This number does not include many monthly editions which have been and which are now being put out by the Deseret Book Store. Editions have been printed in Kirtland, Nauvoo, Independence, Kansas City, Chicago, Stockholm, Copenhagen, Rotterdam, Bern, Berlin, Liverpool, etc. The number of copies of the Book of Mormon, as here estimated, is given after careful investigation.

either true or false." This statement admits of no argument. If the book is true, then its precepts and teachings are binding upon all men, and they who reject it will have it stand as a witness against them on the day of judgment. If it is false, then it is one of the cleverest pieces of deception and fraud the world has ever seen.

What Were Conditions a Hundred Years Ago?

In order to make more vivid the subject matter to follow, let us draw a mental picture of the existing conditions of a hundred years ago, and also some of the important events that have occurred since that time.

If one were to be placed so as to get a birds-eye view of the United States in 1829, one would see that the population of this country was practically all east of the Mississippi river. The great West was inhabited only by a few trappers and frontiersmen, besides the Indians.

In fact it was not until 1820, through the influence of Henry Clay, that a road was constructed from the Ohio river, through the states of Ohio, Indiana, and Illinois, to the Mississippi opposite St. Louis. Chicago in 1830 was nothing but a frontier post.

Means of travel consisted of either walking, pack horses, or horse-drawn wagons. Communication likewise, was limited to the speed of the above mentioned methods of travel. News traveled very slowly, and the methods of spreading news were quite limited.

The year 1830 saw the first successful attempts at steam railroading, and of course the mileage of track was very limited for a number of years after this time. It was 1852 before Chicago was connected to the East by rail.

The automobile and airplane were not even dreamed of. Even young readers can well remember the advent of these two marvels of transportation.

Morse constructed the first practical working telegraph in 1832, but this means of communication did not come into popular use until several years later. Morse was in poverty until the year 1843, at which time Congress voted $30,000.00 to construct a telegraph line from Washington to Baltimore. The telephone, indispensable as it is in our daily lives, was not known to this age.

Up until 1855 homes were lighted with sperm oil, and it was only about thirty-one years ago that electric and gas lights came into very general use. Homes were practically devoid of conveniences, as we understand the term today. True, there was beautiful furniture for those who could pay the price, but speaking in terms of sanitary systems that afford an abundant supply of hot and cold water throughout the house, and make possible the proper disposal of sewage and the many other conveniences of our every-day life, these things were not known.

Farming methods were very crude. Wheat was harvested by the hand method, using a sickle. When McCormick patented his first harvester, in 1831, his own neighbors shook their heads and smiled. The year 1851 saw this reaper gradually coming into its own.

Threshing was still being done in much the same manner that it had been done for centuries before. The chaff was separated from the wheat by the age-old method of throwing the grain into the air and letting the wind do the rest.

Practically all of the necessities of life were manufactured in the home, the wife doing the spinning and the making of the clothing by means of the spinning wheel. The husband was carpenter, blacksmith, cobbler, and farmer.

Elias Howe and his great contribution to womankind, the sewing machine, did not come forward until 1846.

The important national issues that occupied the public mind were the slavery question and the tariff. These issues brought forth many of our greatest statesmen and orators. There was Daniel Webster with his "Liberty and union, now and forever, one and inseparable," John Calhoun with his "The Federal Union: It must be Preserved," together with Henry Clay, William Lloyd Garrison and many others.

Because of a scarcity of printed matter and also because transportation on this class of material was costly, few homes had many books. If there were any at all, it was generally the Bible or perhaps a copy of *Pilgrim's Progress*. We all know the story of President Lincoln and his search for reading material.

Educational facilities were very limited, and many did not attend schools.

On the subject of American archaeology little was known, for research in this field "did not begin until well along in the 19th century," says William H. Holmes of the Smithsonian Institution. Squier & Davis started research work in 1845. J. D. Baldwin's work did not appear in book form until 1871, and that of J. T. Short in 1880. Knowledge on this subject therefore was limited to a very few individuals.

Out of This Period Came the Book of Mormon

Out of this period came the Book of Mormon!

It was given to the world by a young man twenty-three and one-half years old. One year and nine months were spent in its translation, during all of which time the Prophet Joseph Smith was subject to merciless persecution and interruption!

Could Joseph Smith have written the Book of Mormon?

This youth of little worldly knowledge, who of necessity had spent most of his time assisting in sustaining his father's family, was left no time for what we might call research and study. Could he have accomplished the task? Bear in mind that the Book of Mormon contains historical facts, scientific facts, Gospel teachings and prophecies!

Consider this:

It took James Oliver Curwood thirteen months and eight days to write *The Ancient Highway*, just a story, a narrative, a novel. And this time does not include that given to research work in the records of old Quebec, and the time spent in making expeditions into the French lumber regions where the story is laid.

Tennyson was fifty-two years in writing the whole of *Idylls of the King*.

Thomas Carlyle was only three years in writing the History of the *French Revolution*, but much time had been spent in preparation for the task.

Darwin made his first notes on *The Origin of Species* in 1837. The complete work was first published in 1859, which is twenty-two years later.

Ben Hur, the soul-rousing novel by General Lew Wallace, was seven years in the making. "The least part (of the time) was occupied in actual composition," says the author.

Here are represented some well known works of man and the time in which it took to write them. All made exhaustive study of their respective subjects and wrote accordingly. With the exception of Darwin's *Origin of Species*, all the books referred to either relate a narrative, tell a story, or record a history of something that has happened. Darwin's book, however, has caused much controversy, and a goodly portion of it is now obsolete, which is characteristic of all other scientific books written by men. In such matter time is the acid test.

In the Book of Mormon there are found many things which were ab-

solutely contrary to popular belief at the time it was first published. What has time done to this book?

It has vindicated the Prophet Joseph's claim for it, and even in this hundredth year of its existence there is no need for his followers to apologize for a single word in the record. Could mortal man accomplish such a deed without divine guidance? You answer that question.

Hubbard has truly said, "There is nothing permanent but change." There is one thing, though, that does not have to change, and that is the truth of God. Truth is eternal and is therefore unchangeable! A hundred years is long enough to establish the divinity of the Book of Mormon to any fair-thinking mind!

Could Joseph Smith have had a knowledge of Central America and all its ruined cities that were not even found until after his death? Could he have written a book of six hundred pages containing as much of the teachings of Jesus Christ as it does, and not have it conflict with itself or the Bible? No, bless you, no. And if there are those who read this humble attempt of a weak man to portray a great truth, who are not Latter-day Saints and who do not believe in the Book of Mormon, open your minds to ordinary common-sense reasoning, and you cannot but see the truth of it.

What then are we to believe concerning its origin? The only thing I see to do is to acknowledge the truth as it is told by Joseph Smith!

No Successful Attempts to Brand the Book False

The Rev. M. T. Lamb brands the Book of Mormon as a fraud because, says he, "The Book of Mormon tells us that iron, steel, and brass were in common use among the ancient Nephites." And then he quotes authority to prove his point. Mr. Baldwin, for example, "Iron was unknown to them." Also Squier, "The Indians had neither iron nor steel."

Now if Joseph Smith and his contemporaries were the authors of the Book of Mormon, and if they had made a study of American archaeology, do you think they would have written things in the book that were supposed to be untrue? Lamb uses this illustration to prove the book fraudulent. I use the same illustration to prove the book's divinity!

Anyway, peculiar as it may seem, modern research and investigation have proved that the ancients did have iron and steel, because actual pieces have been found.

By the way, Rev. Lamb delivered a series of lectures in 1887, in which he attempted to prove that the Book of Mormon was a fraud. Some of his supporters suggested that his lectures be put into book form. Before doing so, however, Rev. Lamb undertook a revision of his work. So, besides the time originally spent in writing the lectures, another year's study showed the author that his little work was a "very imperfect presentation of the subject," so he went East "to consult with eminent antiquarians as to the points made in the historical argument." Then "after six months of earnest toil in the East," he ventures forth with his little book entitled *The Golden Bible.*

In all, Rev. Lamb spent considerably more time in writing his book against the Book of Mormon than it took Joseph Smith to translate the book itself!

The evidence thus compiled by Rev. Lamb should, therefore, be about as good as any "higher criticism" that can be found. Let us examine a sample of his arguments.

On page 169 we find the following, "But after all, the darkest blot upon the Book of Mormon is the dishonor it puts upon the Lord Jesus Christ. * * *The Book of Mormon mars all the glory and beauty of Christ's life, both his actions and his words, by pre-

senting him to us in the role of a second-hand repeater."

There is the "darkest blot" upon the Book of Mormon. There is the evidence that clinches the argument and settles for all time this bothersome question.

The Book of Mormon records that Jesus Christ spoke many things to the people on this continent, many of which had been declared by him to the Jews. In this the Latter-day Saints claim that prophecy is fulfilled, for Christ said, "Other sheep I have which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one fold and one shepherd."

The saddest part of the whole thing is, that if we accept his argument as true, the Bible is pulled into the mire also.

Six hundred years before the birth of Jesus Christ, Confucius announced the Golden Rule, for says he "What you do not like when done to yourself do not do to others." Likewise Buddha, "Do unto others as you would that they should do unto you." Is the Bible a second-hand repeater?

Before answering that question we should ask and answer another. Is not one soul just as valuable to God as another? Why of course. What kind of a God would it be that would parcel out a little group of people, give them his word and let the rest of the world with all its billions of deserving souls be left desolate?

Is it wrong that the Lord should inspire Confucius and Buddha to give their people divine truths? Is it wrong, that because he had declared these truths to them, he should withhold them from the Jews?

I really can not believe that any thoughtful person could claim such a thing. The charity in my heart won't even allow me to believe that Rev. Lamb believed what he wrote.

"Remember the worth of souls is great in the sight of God—." Who dares to say that his soul is more precious than the soul of another, even though it be the soul of one of the yellow or black race?

I firmly believe that sufficient evidence has been presented to prove that neither Joseph Smith nor any other man could have been the author of the Book of Mormon. If you would prove definitely to yourself the divinity of this book, read it, and with a prayerful heart "—ask God, the Eternal Father, in the name of Christ, if these things are not true; and if ye shall ask with a sincere heart, with real intent, having faith in Christ, he will manifest the truth of it unto you, by the power of the Holy Ghost."

History of the Poppy

By Mrs. Belle O. Sprague, Poppy Chairman 1929, Unit No. 2.

In the spring of 1919, after the war, on Flanders Field, where the firing had been terrific and thousands of our boys had fallen in battle, in the midst of complete devastation, the poppies came up in abundance. The French women tell today that the poppy is significant of the blood of the boys who fell on Flanders Field. Those who have traveled through France since the war tell us it is peculiarly true that where the battle was the fiercest and the bloodshed the greatest, the poppies to this day grow most profuse.

From this beautiful superstition comes the true message of the poppy—the message from the boys who fell, —as expressed most beautifully in Colonel John McCrea's verse:

We Shall Not Sleep

"In Flanders Field the poppies blow
Between the crosses row on row,
That mark our place; and in the sky
The larks still bravely singing fly,
Scarce heard amidst the guns below.

"We are the dead.
Short days ago we lived, felt dawn,
saw sunset glow,
Loved and were loved, and now we
lie
In Flanders Field.

"Take up our quarrel with the foe.
To you from falling hands we throw
The Torch—be yours to hold it
high;
If ye break faith with us who die,
We shall not sleep, though poppies
grow
In Flanders Field."

Because of this close association to the supreme sacrifice made by the boys who fell on Flanders Field, the poppy has become the Memorial Flower of The American Legion and its Auxiliary—the emblem of a faith that is being kept through service to the living.

With this thought in mind, those who love the poppy are making every effort to protect this beautiful flower and educate the public in general to know and love our poppy, not as a red tag to be bought and worn indifferently, but as an emblem of sacrifice to be worn in reverent understanding.

The poppy is now the Memorial Flower of the French, British, Canadian and American World War Veterans. The poppy has won a place in the hearts of the people all over the world.

Every year the public is afforded the opportunity of purchasing the symbol of remembrance of our nation's sacrifice, the little red poppy, from the American Legion and its Auxiliary, who have taken up the "Torch" and are keeping faith with those who gave their all. The profits from the sale of the poppy are devoted 100% to service work.

Such symbolism cannot but have its effect in inspiring us to the sacrifices demanded of all good citizens in peace times. Wear a poppy. Furthermore, those who buy these poppies do something very real to help the disabled veterans who in making them are able to contribute to their own support. The manufacturing of the poppies in the hospitals and in the poppy workshops maintained by the American Legion Auxiliary enables the disabled men and their families to earn money during the winter, which in many instances, is the means of providing food and shelter during the cold days.

There is a great amount of relief work which is still necessary among the World War disabled, among the families of those who have died. In hospitals are thousands of veterans lying sick and helpless on their beds, many of them receiving no compensation from the government because their ailments were not service connected.

The wives and children of these men are struggling hopefully to keep their homes together until the day when husbands and fathers can return to them. There are convalescent veterans ready to go out from the hospitals to begin an unequal struggle to regain a place in the world in their weakened condition.

"I pray thee, then,
Write me as one that loves his fellow-
men."

Music has a rhetoric of its own, often more eloquent than verbal utterance; but, allied to impassioned words, its combined power to control, to stir the feelings and emotions, is well nigh irresistible. Its martial strains fire the enthusiasm of the patriot to deeds of heroism in the cause of liberty; its plaintive and tender cadences vibrate with the thrill of affection, and the sympathetic bonds of domestic life; while its solemn peals awaken the heart to esctasy and devotional rapture.—*Frederick Saunders: Stray Leaves of Literature.*

Messages from the Missions

A Notable Conference in Hawaii

The annual conference of the Hawaiian mission was held at Laie, Oahu, and in the City of Honolulu on April 2, 3, 4, 5, 6, and 7. Missionaries of the Hawaiian mission have a privilege, we think, not enjoyed by those of any other mission, the privilege of having a temple located within their field. On the evening of the 2nd of April, a missionary meeting was held in this sacred building, when all the missionaries had the privilege of officiating in behalf of the dead. This was an opportunity which the group will never forget. On Wednesday our missionary force all joined in testimony meetings held in the assembly room of the temple. The testimonies that were borne and the spirit present in the meetings were memories that will linger with us through life.

On Thursday morning, the 4th, we held a business meeting at the Mission Home in Laie. In the afternoon the group returned by automobile to Honolulu, a distance of about thirty-five miles.

Saturday morning at 10:00 o'clock the annual conference of the Relief Society organizations of the mission was held under the direction of Pres. Olivia S. Waddoups and her counselors, Minerva Fernandez and Ricky McGuire, mission presidency of the Relief Society. Among those who addressed the conference were Sister Jeanette A. Hyde, a member of the General Board of the Relief Society. About four hundred were present at this session and received instructions and inspiration for the work of the coming year. At 1:30 p. m. the Primary Associations of the mission, under the direction of Pres. LaVenda Mattice, conducted their session. Approximately four hundred children were present, in addition to a goodly number of parents. All the work of this session was conducted by the Primary children. It was very commendable indeed. At 3:30 p. m. the officers of the auxiliary associations of the mission held their meetings, at which instructions and demonstrations were given. At 7:00 p. m. the annual contest of the Mutual Improvement Associations of the Hawaiian mission was held in the Kalakaua Junior High School auditorium. Before the hour to commence our meeting arrived the house was filled to overflowing, there being slightly more than one thousand people seated in the building. The police department turned away five or six hundred people who could not gain admittance to the building. Our contest consisted of work in part singing, solo work, steel guitar playing, public speaking based on the M. I. A. slogan of this year, and re-told stories taken from the Bible. Representatives from all the districts of the mission competed in the contest and it was the most successful effort ever put forth by the M. I. A. of the mission. The judges, all people of experience and none of them members of the Church, were a unit in saying that the public speaking and story telling was the best they had ever heard.

Sunday morning at 10:00 o'clock, the Sunday School, under the direction of Mission Superintendent George P. Mausman, conducted its conference. The theme of the meeting was the spirit of Elijah and work for the dead. This subject was beautifully presented in pageant, recitation, and music, to the pleasure and edification of the vast congregation which filled our chapel to overflowing. Between the Sunday School and afternoon meeting a well prepared dinner was served to more than fifteen hundred people. At 2:00

p. m. and 7:00 p. m. general sessions of the conference were held. At the afternoon session music was furnished by the Laie choir, and the Kalihi choir sang for us during the evening session. We were wonderfully blessed during these sessions with the spirit of the Lord and the hearts of all present were made to rejoice. Just before the benediction at the closing session of conference, the choir sang the Hosannah anthem and the congregation joined in "The Spirit of God Like a Fire is Burning." All were filled with thanksgiving to our Heavenly Father for the wonderful blessings that have reached us in this far-away land.—*Wm. M. Waddoups, Mission President.*

MISSIONARIES OF THE HONOLULU DISTRICT

Sitting, left to right: Keola Kalimai, J. W. L. McGuire, local missionaries; Olivia S. Waddoups, president mission Relief Societies; Wm. M. Waddoups, mission president; W. E. Gronlund, mission secretary (released); L. A. Parcell, mission secretary. Standing, front: R. K. Homer, J. C. Nielsen, Honolulu district president; Miriam Waddoups, Marie A. Daynes, president Honolulu Primaries, (released); W. E. Watson, W. L. Davis, A. B. Bate. Second row: D. E. Johnson, T. M. Waddoups, Howard Allred (released); Mildred Allred, Mary Waddoups, C. R. Mayberry, E. D. Chamberlain, F. N. Clark, W. A. Beazer (released). Third row: L. E. Clissold (released); Edith Conley, A. L. Conley, Anna Rhees, P. K. Dehlin, F. L. Thomas, J. H. Killpack. Fourth row: Ivin Larkin, A. R. Ivins, manager Laie plantation; Vilate Ivins, T. M. Williams, Virginia Ashton, (released); Purcy Burrell. Left to right: R. W. Bradford, S. E. Jacobsen, Orson Kesler, LaVenda Mattice, president mission Primaries (released); Harold Cheirrett, J. B. Thorup, E. L. Denison, Lawrence Ward. Fifth row: T. K. Memmott, J. C. Schill, H. L. Hansen, M. R. Roberts, H. W. Belliston, Back row: H. B. Farr, M. T. Stoker (released); Joseph Luahiwa, local missionary; E. L. Clissold, president mission M. I. A.; F. J. Smith, former missionary; W. W. Burt (released).

Work Progressing in the Antipodes

District President E. Ray Parson sends the following report:

Annual conference was held in the Tasmanian district, Feb. 24, 1929; Mission President Clarence H. Tingey and his wife were in attendance. They gave excellent instruction and admonition to both elders and Saints. The report of the year's activities, as given by the district president, showed a very gratifying improvement over previous years in almost every department of the work. Thirteen baptisms were performed in 1928, and thirteen have been performed so far this year. This is indeed encouraging when we consider the number of elders that have been laboring in the district. We need more missionaries. We can see the hand of the Lord in the softening of the hearts of the people, who are showing more of a disposition to receive the truth.

We receive the *Era* regularly and appreciate it very much, because we derive much good from studying its contents. We wish it continued success.

Missionaries of the Tasmanian District, Australia

Front row, left to right: Clarence H. Tingey, mission president, Salt Lake City; Hazel B. Tingey, president mission Relief Societies; E. Ray Parson, district president, Smithfield, Utah. Back row: Neil L. Davis, Salt Lake City; Alva E. Jensen, Salt Lake City; Paul A. Park, Gunnison, Utah; George E. Rushton, Hunter, Utah; Lawrence P. Bingham, Smithfield, Utah.

Gratifying Change of Sentiment

The following report comes to us from the Southern States:

Under separate cover I am sending you a group picture of the missionaries

MISSIONARIES OF THE GEORGIA DISTRICT

First row, left to right: Mildred Molen, Vaughn, Montana; Ernest W. Bosgieter, Los Angeles, California, president Georgia district; Chas. A. Callis, president Southern States mission; James A. Ott, Henrieville, Utah, president South Georgia district; Esther Price, Tucson, Arizona. Second row: L. E. Phelps, Mesa, Arizona; Clyde B. Nielson, Mesa, Arizona; K. W. Dyal, San Bernardino, California; Chas. H. Goodson, Pasadena, California; B. B. Woolley, Los Angeles, California; C. H. Esplin, Preston, Idaho; R. E. Mills, Sugar City, Idaho; L. M. Cantrell, Salt Lake City. Third row: Jos. C. Rich, Montpelier, Idaho; Bland Ahlstrom, Sandy, Utah; M. D. Lovell, Oak City, Utah; J. D. Spendlove,, Morgan, Utah; Lionel Anderson, Sandy, Utah. Back row: R. W. Beal, Myton, Utah (released); W. L. Duke, Heber, Utah; Wm. Bennett, Evanston, Wyoming; L. H. Peterson, Tremonton, Utah.

of the Georgia district, Southern States mission.

The first 1929 conference of the Georgia district was held in historic Savannah on the 13th and 14th of April. All who attended counted it one of the best conferences held in Georgia in many years.

President Chas. A. Callis delivered thought-provoking, conscience-stirring sermons at the three Sunday sessions. The concluding speakers at the Saturday sessions were District Presidents James A. Ott of South Georgia; B. Henry Linde of South Carolina; and Ernest W. Bosgieter of the Georgia District, who presided at the conference. All of the missionaries addressed the gathering, some speaking at two sessions.

Over 175 persons attended, whereas some fifteen years ago, as stated in one of his discourses, President Callis walked the streets of Savannah without a single person in this city to call him brother or sister in the Church. A pleasing feature of the meetings was the testimonies and able defense of

the Gospel made by various local members. Local elders were present from Augusta, Waycross, Georgia, Tillman, S. C., and Jacksonville, Fla.

Both Savannah newspapers were generous in their announcements of the conference and in reporting the events thereof.

The hall was most attractively decorated and on Sunday a delicious luncheon was served by the sisters of the Savannah Branch Relief Society.

Property has been acquired and work will begin at once on the building of a suitable house of worship in Savannah.

Sincerely, your brother in the Gospel.

Elder E. W. Bosgieter,
President, Georgia District.

Far North Also Making Progress

Oscar E. Johnsen writes:

The Malmo district spring conference was held in Malmo on March 10, 11 and 12, 1929.

The hall was draped with American and Swedish flags and was otherwise beautifully decorated with flowers, harmoniously blending color with the spirit of the occasion.

The Spirit of the Lord was prevalent in rich abundance, throughout the entire conference. The many Saints and friends present at these meetings had their testimonies strengthened and obtained a clearer understanding of the Gospel principles through the inspired sermons which were delivered.

Reports show that the work is pro-

Missionaries of the Swedish Mission

Sitting, left to right: Mission President Gideon N. Hulterstrom, Signe L. Hulterstrom, president of the mission Relief Societies; Oscar E. Johnson, district president. Standing: Holger M. Sanders, Baker, Oregon; Arland O. Sorensen, Bear River City, Utah.

gressing within the Malmo district, and it is expected that several persons will be baptized in the near future.

The *Improvement Era* is a welcome aid and companion in our missionary labors, and when, for some reason, there is a delay in receiving it, we feel its loss.

"Mormon" Athletic Activity in Tacoma, Washington

During the past winter widespread interest has been manifested for basketball in Tacoma, Washington, of the Northwestern States mission. Two amateur leagues have used 880 players who otherwise would not have been given a chance to compete in athletic activity. The Latter-day Saint M Men's team has, we feel, been an important factor in awakening this interest. The L. D. S. team played fourteen league games, winning all but two of them. The good sportsmanship displayed by our team was the talk of the city. The referees were almost unanimous in the statement that never had they officiated in basketball games where the players were cleaner, or fairer than the Latter-day Saint team. And even some of the ministers of other churches, in speaking to their congregations, cited the "Mor-

Tacoma, Washington Branch Y. M. M. I. A. Basketball Team
Back row, left to right: Dan Nalley, Harold Baldwin, Roy Baldwin, Roy D. Olpin. Front row: Ira C. Jackson, Richard S. Summerhays, A. W. Johnson, Melvin W. Eliason.

mon" boys as a fitting example for their young folks to follow.

We are justly proud of the splendid record made this year. Although the pennant went to another team, the results favorable to "Mormonism" from a standpoint of practical religion are outstanding. If "by their fruits ye shall know them" is a fair criterion of judgment, the philosophy of life which produces such clean, sportsmanlike young men is worthy of serious consideration.

"Mormonism" Still Carrying On

Elder Joseph H. Greenhalgh, clerk of the Nephi South ward, Juab stake, writes as follows: "For almost twenty-five years I have been a subscriber to the *Era* and have always enjoyed reading it. It occurred to me that you might be interested in this account. Recently four young men left our ward for the mission field. They are all great-grandsons of one man who, many years ago, was converted to the Gospel in a foreign land. Today, they are laboring in four different nations of the earth.

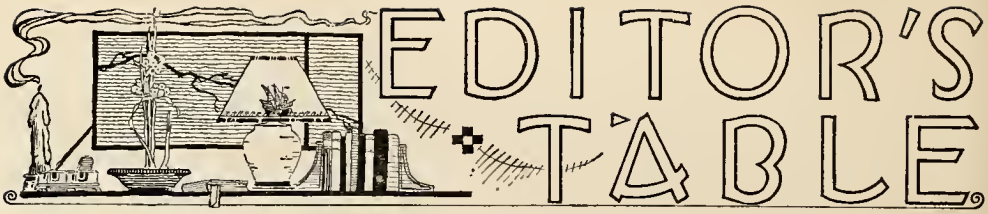
Sitting: Franklin Pass Greenhalgh, laboring in the Eastern States mission. Standing, left to right: Joseph Read Greenhalgh, laboring in Scotland; Lester Howell Belliston, laboring in England; standing at back, Harold Wheeler Belliston, laboring in the Hawaiian Islands.

"Joseph Smith predicted that this Gospel would not be taken from the earth nor given to another people. His opponents said that the fourth generation would see the end of 'Mormonism.' Here we have four young men, descended from the same great-grandfather, going at the same time from the same ward to preach the same Gospel to four different nations.

"The great-grandfather is James T. Belliston, who came from England in the early fifties and later returned to his native land as a missionary."

TITHING

In an address on the law of tithing at a Sunday evening service, a home missionary told the congregation about a colored preacher, who, addressing his flock, said, "Brethren and Sisters, in our system of public worship three books are indispensable—the Prayer Book, The Hymn Book and the pocket book. I would like you to bring all three of them with you next Sunday."



The Gospel and the Law

Recently Judge Nephi Jensen, while addressing a Sunday School class, made a statement about as follows: "It has fallen to my lot at different periods in my life to be a school teacher, a missionary, a mission president, lawyer, prosecuting attorney and judge. In all these experiences I have never found anything that equals the Gospel as a means of impelling people to be law-observing."

The student of "Mormon" traditions and beliefs will agree with this conclusion. The true Latter-day Saint holds sacred the rights of his fellowmen, and laws can not be broken without infringing on the rights of others.

The Gospel prompts men to serve and honor the Lord, and it is folly for a person to feel that he honors God if he wilfully violates the law of the land. Civil law can not be segregated from that of the Almighty. His language on this point is unmistakable: "Let no man break the laws of the land, for he that keepeth the laws of God has no need to break the laws of the land. Wherefore be subject to the powers that be, until he reigns whose right it is to reign."

However, it appears necessary to do something more than merely observe the law. Forces are at work which make it imperative that all who love liberty array themselves against the criminal element. It is no time for inaction, nor for languid, apathetic action. If the present condition is to be corrected, it must be done by courageous, unselfish, determined effort on the part of upright citizens. Heretofore many of this class have felt that it was not their duty to assist in law enforcement further than to "stand" for it. "Stand," yes, by all means, but do not stand still.

It is a singular and almost paradoxical fact that our worst criminals are foreign-born and come to the United States from European lands where the law is held in high respect. Usually their first lawless act is boot-legging. Americans contribute to their delinquency by patronizing them in their illicit liquor selling. Thereby they contribute not a small part to robbery, to immorality, even to murder. Some of these criminals are frequently arrested. Attorneys who will take any kind of a case, if the fee is large enough, are not lacking. That they bring an honorable profession into disrepute means little to them. A fine is imposed, perhaps a heavy one. As has been recorded in these columns, one boot-legger made $69,000 net in one year. What does such a man care for a fine. He could pay a large one every day. But going to prison is something different.

Public thought on these matters must be intensified. Office-holders are servants of the people, and the people should do with them as they do with any other servant who ignores their request, discharge him and seek for one who will give satisfaction. Even corrupt officers, and we believe their number is comparatively few in Utah and surrounding states, will read and interpret the hand-writing on the wall when prominent citizens manifest interest in the matter. If one is found so obtuse or defiant that he will not respond, he should be swept out of office. Our citizens know how to scratch their ballots, and no office-holder in Utah wants further evidence of the fact.

Take, for example, the law against selling tobacco to persons under the age of twenty-one, which also makes it unlawful for minors to have this article, forbidden by the law of the Lord as well as that of the land, in their possession. All except the tobacco interests concede this to be wise legislation, but how many of us ever went out of our way to have it enforced? Very few, doubtless, in spite of the fact that every member of the Church desires it should be. Concerted and determined action on the part of leading men and women in the stakes and wards would result in a vastly improved condition, and they owe it to the Church, to their sons and daughters and to the country to demand its enforcement.

The Gospel places certain obligations and responsibilities upon all who have accepted it. Our missionary system illustrates the thought in mind. It is not enough for us to save ourselves. We must do all in our power to bring salvation to our fellow-man, with kindness and love unfeigned pointing out to him the way revealed anew by the Almighty.

Another point should be mentioned. It is natural for people to criticise, and much undeserved abuse is heaped on law-enforcement officers. If they are lax, people grumble at them; likewise if they are very strict. One of our district attorneys recently prosecuted two young chaps who drove into an old man with an auto, inflicting injuries from which he subsequently died. Undoubtedly one of the boys, at least, was guilty of criminal carelessness. Each admitted having taken a drink. But the widow of the dead man begged that the district attorney recommend to the court a suspended sentence, inasmuch as the young men had paid all the expenses of the case and were giving her ten dollars each per month with the promise that they would continue to do so during the rest of her life. The attorney, a wise and competent man who understood all the details of the case, did as the widow requested, thereby bringing upon himself the wrath of some people who thought the guilty parties should have been given a severe jail sentence, but who doubtless did not know all the facts.

In a case of this kind the Gospel of Christ furnishes many precedents. Sometimes infinitely more good can be accomplished by forgiving the repentant sinner than by meting out to him harsh punishment.

Every man worthy of the name will do his best if he knows his best is expected, but very few will continuously do their best if they realize they are not trusted. It is a good thing to trust officers until they are proved untrustworthy; then the public should follow that sterner example of Christ when he threw over the tables of the money-changers and forcibly drove them out of his Father's house.—C.

Aim of the Saints

There is no religion above or greater than the truth. Insignificant in numbers, wealth, education, but divine in origin, our religion has for its object peace and good will, love, meekness, humility, the conception of faith in Jesus Christ, his mission and sacrifice, his resurrection and passage to glory with the Father. To put in practice these ideals, a life of clean activity here upon earth, through earnest, righteous and energetic work, is the aim of every Latter-day Saint.—*Edward H. Anderson.*

PRIESTHOOD QUORUMS

Matters in this department pertaining to the Melchizedek Priesthood are prepared under direction of the Council of the Twelve; those pertaining to the Aaronic Priesthood under direction of the Presiding Bishopric.

Instructions Concerning Summer Adjournment

The following letter has been sent to all presidents of stakes:

Dear Brethren:

In view of the fact that in some of the stakes the Mutual Improvement Associations have discontinued their weekly meetings during the summer season, the presidents of these stakes have felt that it may be desirable for the Melchizedek Priesthood to discontinue their weekly meetings also, of course with the understanding that a monthly quorum meeting be held as usual. If the conditions in your stake are such that you prefer to make this adjustment, that will be entirely satisfactory to us.

Trusting that this will find you in the enjoyment of your ministry and wishing you every possible success in the same, we are,

Your brethren in the Gospel,
The Council of the Twelve,
By Rudger Clawson,
President.

Melchizedek Priesthood Quorums

Suggestive Items for Reports
Third Month

Committee on Class Instruction

We desire to report that _____ members of the quorum have been in attendance at the class Sunday mornings during the past month. The great interest in the lessons is maintained. However, there are a few of the brethren who leave the preparation of the lessons until they are crowded for time before the meeting of the class. We have endeavored to encourage preparation early in the week.

We have prepared some additional material bearing on the topics to be discussed this coming month which we will have mimeographed so that the members may obtain it.

We are glad to report that we have been able to obtain six other volumes for our library, including a good encyclopedia and Lodge and Garner's History of the United States.

Elder _____ and family are temporarily away from home and expect to be gone several weeks. We have arranged to have lessons forwarded to them and will keep in touch with them while away.

Elder _____ has been assigned the subject for this evening's discussion, which is, "The Book of Mormon: what it is, and how it was obtained."

Committee on Church Service

Methods in Ward Teaching.

In order to prepare members of the quorum or group for more effective ward teaching, the committee may present for consideration the *"Suggestive Outline for a Demonstration of Ward Teaching,"* presented during Priesthood conferences of 1928, which follows:

Suggestive Outline for a Demonstration of Ward Teaching

First Episode, "The Preparation"—by an Elder and a Priest.

Scene—The home of a Priest. Greeting at the door—Statement of

the purpose of the Elder's call—Response of the Priest to the invitation extended—Preview of the work for the evening—Discussion of the families to be visited and their needs—Agreement on the plan to be pursued—Assignment of the parts to be taken by each in the presentation of the message to be delivered—The questions to be asked and the work to be done—The leaving for the visits.

Second Episode, "The Visit"—by an Elder, a Priest, and a family.

Scene—The home of a representative family of the Church. Time—Shortly after the evening meal. The coming of the Teachers—Greetings at the door—Inquiry as to convenience of visit—Assembling of the family—The teaching introduced by tactful inquiry as to the welfare of each member of the family, spiritually, physically, and morally—Commendation for activities of members of family as they have been observed by the Teachers—Presentation of the teaching message for the month (by one of the Teachers, standing)—Stimulating discussion of it—The leaving of a blessing and suggestive remedies for problems which may have developed—Departure of the Teachers.

Third Episode, "The Result"—by the family.

Scene—In the same home with the same family after departure of the Teachers. The father calls attention to the application of the message left by the Teachers in the home—presentation of intimate personal problems by members of the family, such, for example, as the keeping of the Word of Wisdom, the payment of tithing and fast offerings, attendance upon meetings and Church appointments, the keeping of good hours and good associations, regularity of family prayers and blessing of the food—The resulting resolution to improve and conform to the requirements of the Church—The separation of the family with affectionate partings.

The foregoing may be presented as a demonstration to the quorum or (group) or by the way of topics for discussion. Assignments for thorough preparation should be made, with the approval of the quorum president (or the presiding officer of the group).

The committee may recommend that the entire quorum or group tender their services to the bishop to do such ward teaching as he may require, preferably by becoming responsible for a given part of the ward and reporting as a quorum or group to the bishop on the work accomplished.

Committee on Miscellaneous Activity

The committee could give consideration to the subject of maintaining attendance at the weekly quorum meetings as well as the monthly meeting.

Transportation to weekly and monthly meeting.

Attention to those who have no means of travel.

Combining in travel to monthly meeting.

Topics of day, particularly those which have a bearing directly or indirectly upon the preaching of the Gospel.

New advancements in radio.

Inventions.

New discoveries in science.

Archaeological discoveries, etc.

Committee on Personal Welfare

The Overcoming of Bad Habits.

The Forming of Good Habits.

With the object of helping one another to form good habits, suggest that the following practical rules, formulated by Professor Wm. James, of Harvard, be studied, and carefully considered by the quorum:

FIRST MAXIM: "We must make our nervous system our ally instead of our enemy."

COMMENT: "We must make automatic and habitual, as early as possible, as many useful actions as we can, and as carefully guard against the growing into ways that are likely to be disadvantageous."

SECOND MAXIM: "In the acquisition of a new habit or the leaving off of an old one, we must take care to launch ourselves with as strong and decided an initiative as possible."

COMMENT: "Accumulate all the possible circumstances which shall reinforce the right motives; put yourself assiduously in conditions that encourage the new way; make engagements incompatible with the old; make a public pledge if the case allows; in short, envelop your resolution with every aid you know. This will give your new beginning such a momentum that the temptation to break down will not occur as soon as it otherwise might; and every day during which a breakdown is postponed adds to the chances of its not occurring at all."

THIRD MAXIM: "Never suffer an exception to occur till the new habit is securely rooted in your life."

COMMENT: Professor Bain points out well the importance of this maxim: "It is necessary above all things, in such a situation never to lose a battle. Every gain on the wrong side undoes the effect of many conquests on the right. The essential precaution, therefore, is so to regulate the two opposing powers that one may have a series of uninterrupted successes, until repetition has fortified it to such a degree as to enable it to cope with the opposition under any circumstances. This is the theoretically best career of mental progress."

FOURTH MAXIM: "Seize the very first possible opportunity to act on every resolution you make, and on every emotional prompting you may experience, in the direction of the habits you aspire to gain."

COMMENT: "A tendency to act, only becomes effectively ingrained in us in proportion to the uninterrupted frequency with which the actions actually occur, and the brain 'grows' to their use. When a resolve or a fine glow of feeling is allowed to evaporate without bearing practical fruit, it is worse than a chance lost."

FIFTH MAXIM: "Keep the faculty of effort alive in you by a little gratuitous exercise every day."

COMMENT: "That is, be systematically heroic in little unnecessary points; do every day or two something for no other reason than its difficulty, so that when the hour of dire need draws nigh, it may find you not unnerved nor untrained to stand the test. Ascetism of this sort is like the insurance which a man pays on his house and goods. The tax does him no good at the time, and possibly may never bring him a return. But if the fire does come, his having paid it will be his salvation from ruin. So with the man who has daily inured himself to habits of concentrated attention, energetic volition, and self-denial in unnecessary things. He will stand like a tower when everything rocks around him, and his softer fellow-mortals are winnowed like chaff in the blast."

THIS QUORUM BELIEVES IN GOSPEL SERVICE

The *Era* is indebted to the First Council of Seventy for the following letter:

Granger, Apr. 10, 1929.

First Council of Seventy,

Dear Brethren:

The accompanying picture shows some of the results of committee work being carried out by the 14th Quorum of Seventy. The day this picture was taken, there were 25 men, 52 horses, 4 manure spreaders, 8 plows, 2 harrows, and 1 leveler, engaged in preparing the soil for seeding on the farm of one of the quorum members who has been sick for a long time. This practice has been carried out by this quorum for some time past with very encouraging results. It may be stated that five committees are organized and at work in the quorum as given below:

Personal Welfare Committee: During the last year the quorum has helped its members on four occasions in the way of planting and harvesting crops. In one instance 12 acres of land were manured, plowed, harrowed, leveled and sown; the second instance was when four acres of beets were dug and delivered to the loading station; the third, when the seventies joined with the elders' quorum in Granger ward and harvested five acres of potatoes; the fourth, four acres of beets were dug and delivered to the loading station in Hunter ward.

Missionary Committee: This committee consists of twenty members who have visited some 96 families since the first of January, 1929, the president of the stake requesting that both members and non-members be visited. The missionaries feel highly encouraged with what has been done and with the splendid reception accorded them.

Social Welfare Work: In the past year four splendid socials have been had by the quorum. On these occasions the wives of the members also participate, and the fraternal and social spirit manifested binds the members closer in the bond of brotherly love.

Finance Committee: Consists of three members who collect quorum, missionary and general funds during the months of September to December, and at Christmas missionaries in foreign missions are sent remembrances in the way of money.

Attendance Committee: Consists of three members who call on all members and encourage and solicit their attendance at all quorum, priesthood and sacramental meetings. The result of this activity is that a larger attend-

WHY NOT HAVE MORE SUCH QUORUM ACTIVITY?

ance is noticed at these various meetings.

The officers of the quorum feel highly encouraged, and a good fraternal spirit exists between the members and officers of the quorum.

There is a membership in the 14th Quorum of Seventy of 52. The quorum district comprises Granger and Hunter wards of the Oquirrh stake of Zion.

We trust this will be of interest to you and to the *Era*. We remain,

Your brethren,

W. G. Bawden, Aaron Smith,
J. N. Smith, Cecil Robinson,
O. R. Bawden, Geo. C. Marshall,
Emil Feulner, Council.
Leonard Wendell, Secy.

Ward Teaching

Recently Hugh J. Cannon, associate editor of the *Era*, related to us some of his experiences in the training of young ward teachers. He kindly consented to embody some of his thoughts in a letter, and it is published herewith.

Because of Brother Cannon's long experience as a ward teacher, a missionary, president of a mission and of a stake, and the fact that he now finds time to continue to engage in this work, we feel that his article should be a source of inspiration to all those who are connected with Aaronic Priesthood work. We sincerely hope that all stake and ward officials will carefully read this article.

Presiding Bishopric.

Presiding Bishopric,
City,
Dear Brethren:

This is in response to your request that I put in writing some of my thoughts and experiences in regard to ward teaching.

For many years this has been a very interesting subject to me, and I was therefore much pleased when Bishop George S. Spencer and his counselors of the Forest Dale ward, Granite stake, assigned six families to me and gave me as a teaching companion a young and somewhat inexperienced, but very willing, priest. As my home is almost in the center of our group, we meet there before entering upon the work of the evening and engage in prayer together, then go out with a sincere desire to do our work well and, I believe, thankful for the opportunity of teaching the principles of righteousness.

Through the telephone our families are notified in advance of our coming, so they are prepared for us and there is no embarrassment because of untidy homes or from other causes. Our message is briefly presented. We pray with each family and leave.

Parents have testified that their children have been more obedient because of these visits, and we have felt that good results have come to each member of the family.

At first my companion was very diffident, and his mother confided to me that he was fearful of being called upon to take the lead in some of the homes. While he has not overcome that feeling entirely, he is now willing to take part in the presentation of our subject and has several times expressed himself as really enjoying the work.

In this connection, may I say that in my opinion, formed after a good many years of experience, our young men are not used nearly so much as they should be in teaching work and perhaps in many other lines. The Lord clearly states what the duties of an ordained teacher are, and he certainly knows whether young boys can do this work or not. Many experienced men have come into my home in this capacity and have left a real blessing with me and my family, but the best teaching I have ever seen in all my life was done by two boys, neither one more than fourteen years old, in the

Third ward of this city, with whom I had the privilege of going out on one occasion. I have always felt indebted to Bishop Roscoe W. Eardley for having given me this opportunity.

I met the boys by appointment on a street corner. They asked me what my desires were and were told to go ahead as they usually did. Together we went into the home of one of the boys, where prayer was offered. From that moment until the last family was visited not a word was said that did not pertain to the matter in hand, the carrying of the particular message given them by the bishop into the homes of the people. The first house visited was that of Bishop Eardley. A hymn was sung, and the earnest young fellows presented their message. Then they asked me if I had anything to say and received a negative reply. The truth of the matter was that I was so deeply touched by the whole proceedings that I could not have said a word without shedding tears.

These young lads demonstrated to me what the Lord had in mind when he placed this responsibility upon the ordained teachers. After all, the most any visiting teacher can hope to do is to touch the hearts of the people, and it was done in this instance better than I have ever seen it done. Moreover, the boys were receiving a splendid training. One of them is already on a mission, and I hope the other will be able to go before long.

Praying the Lord to bless you in your responsible positions, I remain

Yours sincerely,

HUGH J. CANNON.

Field Notes

Cottonwood Stake: The Cottonwood stake Aaronic Priesthood committee, with Hyrum Bennion as chairman, are seeking systematically to promote this work. Committee meetings are held the second Sunday of the month at 1:00 p. m., following which a meeting is held by the stake presidency and the committee with all bishoprics and ward supervisors. A monthly report is obtained from each ward, showing the activities and assignments performed for all grades of the Aaronic Priesthood. A scoring system is adopted for stimulating friendly competition between the various wards. The basis for this is as follows: (1) One point for each quorum, sacramental, Sunday School and M. I. A. meeting attended; (2) one point per month for each member observing the Word of Wisdom; (3) one point per month for each member paying tithing during the month; (4) one point per month for each quorum meeting attended by the supervisor or bishopric; (5) one point for each topic discussed by the supervisor or bishopric; (6) one point for each assignment of duty filled. Estimated maximum score for four weeks, 25 points. The ward reports are compiled into a stake report showing the activities of the various wards by comparison and the relative rating. Members of the stake committee visit the various wards regularly and seek to stimulate the performance of all duties by the various members and to promote quorum unity and enthusiasm.

Father: "Better be satisfied to stay on the farm. Remember the farms have given the United States the most of her great men."

Son: "What you say is true, father, and just look what a fix it has placed the farms in."—*D. C. Retsloff.*

MUTUAL WORK

EXECUTIVE DEPARTMENT

The June Conference

The General Conference of the M. I. A. will convene in Salt Lake City, June 7, 8, 9. The tentative program is as follows:

Friday, June 7

9:00 a. m.—General Session—Assembly Hall—Tabernacle Grounds.

10:30 a. m.—Department Sessions:
- (a) Executive Officers.
- (b) Music.
- (c) Community Activity Committee.
- (d) Adult Department.

12:00 a. m.—Luncheon for Leaders of M Men and Gleaner Girls. (One representative M Man and Gleaner Girl from each stake. Price, 75c per plate.)

2:00 p. m.—Y. M. M. I. A. Session. Demonstration of Fathers and Sons' Outing.
Separation into following departments:
- (a) M Men.
- (b) Vanguards.
- (c) Scouts.

2:00 p. m.—Y. L. M. I. A. Session. Demonstration of Mothers and Daughters' Day.
Separation into following departments:
- (a) Gleaners.
- (b) Juniors.
- (c) Bee-Hive.

4:30 p. m.—Excursion to Saltair.
Informal reception.
Luncheon.
Finals in contest dancing.
Dancing.

Saturday, June 8

9:00 a. m.—Department meetings. Theme: "The Abundant Life Through the Wholesome Use of Leisure Time."

10:00 a. m.—General Assembly—Report of departments on above theme.

11:00 a. m.—Presentation of Slogan for 1929-1930.

12:00 a. m.—Y. M. M. I. A. Luncheon for stake superintendents—Hotel Utah.
Y. L. M. I. A. Reception in honor of President Martha H. Tingey—Bishop's Building.

1:30 p. m.—Contests.

8:00 p. m.—Grand concert and grand finals in contests—Tabernacle.

Sunday, June 9

8:00 a. m.—Joint Officers' Testimony Meeting—Assembly Hall.

10:00 a. m.—Organ Recital—Tabernacle.

10:30 a. m.—M. I. A. and Primary Session—Tabernacle.
Theme—"The Home."

2:00 p. m.—General Session—Tabernacle.

7:00 p. m.—General M. I. A. Session—Tabernacle.

Summer Work

The M. I. A. program for the summer period—June, July, August—while of a lighter nature than that of the regular season, is equally important in its bearing upon the welfare of our young people. Every effort should be made by officers to keep in close personal contact with the members of the

association. We urge that the organization of officers be kept intact. It is hoped that there will be few resignations, but where any occur, vacancies should be filled at once, before the June conference, if possible.

The Sunday evening joint meetings are to continue each month the year round. The General Board will provide suggestive programs for these meetings, and also for Sunday evening sessions of quarterly conferences to be used when these conferences occur in the respective stakes.

We make the following general recommendations for the summer program:

JUNE

1. Joint M. I. A. meeting, June 2nd.
2. Meeting of stake boards to plan and check on the summer program.
3. The regular union meeting; contact between stake and ward officers either by personal visits or by correspondence.
4. Meeting of ward officers to arrange for the carrying forward of the program.
5. One recreational event for the entire association: an M. I. A. excursion or an outdoor social, picnic or festival. This may be either a ward or stake affair.
6. One or more gatherings of each department—program or social.

JULY

1. Joint M. I. A. meeting, July 7th.
2. Meeting of stake boards.
3. The regular union meeting; contact between stake and ward officers either by personal contact or by correspondence.
4. Meeting of ward officers.
5. One recreational event for the entire association: Independence or Pioneer-day celebration.
6. Group gatherings.

AUGUST

1. Joint M. I. A. Meeting, August 4th.
2. Meeting of stake boards.
3. The regular union meeting; or contact between stake and ward officers either by personal contact or by correspondence.
4. Meeting of ward officers.
5. One recreational event for the entire association: Fathers and Sons' Outing, Mothers and Daughters' Day.
6. Group gatherings.

For the M Men there will be tournaments, baseball, tennis, quoits, track and field events.

We urge all ward officers to make it your special business to have personal talks with as many of the young people in your ward as possible, particularly with those who may not have been under the M. I. A. influence during the year. In a tactful, considerate, loving way, make these boys and girls feel your personal interest in them. Fortify them to meet the alluring pleasures of the summer period which offer subtle influences sometimes hard for youth to resist. If any have been indifferent, let your influence win and hold them.

SUNDAY EVENING CONJOINT PROGRAM

SUGGESTIONS

1. That the theme for the evening be *"This Is The Place."*
2. That the following named songs form the basis of the musical numbers: "High on the mountain top a banner is unfurled," "Let the mountains shout for joy," "Zion stands with hills surrounded," "Let Zion in her beauty rise." Solo, "My mountain home so dear," to be sung between the two parts of the address.
3. That the presentation of the

slogan be preceded by a quotation or a one-minute reading advocating observance of law.

4. That the address on *"This Is the Place"* be divided into two parts.

(a) The prophetic background for the declaration by President Brigham Young—young men.

(b) The fulfilment of the declaration—young ladies being responsible.

5. That the material here presented, and to which reference is made, may be used by the speakers.

6. That the ward officers or a program committee arrange the details of the program making such use of the suggestions offered as they may deem best to develop the theme, preceded and followed by appropriate music, and then keep the slogan of an unfinished battle for righteousness before the minds of the people.

MATERIAL

1. From an Article, "Brigham Young's Pre-Vision of Salt Lake Valley," By Junius F. Wells, Published in the Christmas News, 1924.

(a) *The Declaration of Apostle George A. Smith, Church Historian, page 17:*

"We look around today and behold our city, clothed with verdure and beautiful with trees and flowers, with streams of water running in almost every direction, and the question is frequently asked, 'How did you ever find this place?' I answer, we were led to it by the inspiration of God. After the death of Joseph Smith, when it seemed as if every trouble and calamity had come upon the Saints, Brigham Young who was president of the Twelve, then the presiding quorum of the Church, sought the Lord to know what they should do, and where they should lead the people for safety. While they were fasting and praying daily on this subject, President Young had a vision of Joseph Smith, who showed him the mountain that we now call Ensign Peak, immediately north of Salt Lake City; and there was an ensign fell upon that peak and Joseph said: 'Build under the point where the colors fall and you will prosper and have peace.' "

(b) *The Narrative of Patriarch Lorenzo Dow Young, page 58:*

"We had reached the mountains, Brother Brigham was quite sick with mountain fever and the camp laid over a day or two because of sickness. We were at a place from which there appeared to be no way out, at least the precise way we should proceed was not determined, although explorers were ahead and a part of the company had gone on to blaze the way and make a road. We were weary and some of us nearly worn out. We were anxious and worried about Brother Brigham. I went to him where he lay resting; the fever was still upon him, and I said to him, 'Brother Brigham, you have led us across these great plains into these mountains. Here we are stopped and you are sick, and it doesn't look to some of us that there is any way out. The hearts of the brethren are faint and their knees trembling, and I want to know, Is this the end?' He raised himself up and said to me: 'Brother Lorenzo, when we reach the end of our journey I shall know it; and I don't know it.' The next day he was better, and we journeyed on through the canyons and finally over the mountains into the valley."

(c) *Statement of Apostle Wilford Woodruff, page 60:*

"When we came out of the canyon into full view of the valley, I turned the side of my carriage around, open to the west, and President Young arose from his bed and took a survey of the country. While gazing on the scene before us, he was enwrapped in vision for several minutes. He had seen the valley before, in vision; and upon this occasion he saw the future glory

of Zion and of Israel as they would be, planted in the valleys of these mountains. When the vision had passed, he said: 'It is enough. This is the right place, drive on.' "

The Testimony of President Brigham Young, page 60:

"I ascended and crossed over the Big Mountain. When on its summit I directed Elder Woodruff, who had kindly tendered me the use of his carriage, to turn the same half way round, so that I could have a view of a portion of Salt Lake Valley. The Spirit of Light rested upon me, and hovered over the valley, and I felt that there the Saints would find protection and safety."

2. From an Article, "This Is the Place," By Nephi L. Morris, Same Issue of News.

The Words of Presiding Bishop Charles W. Nibley, Page 97:

"He did not know at the time the marvelous riches of this land, but you can draw a circle around Salt Lake City 300 miles, making this city the center, and there is more of gold, of silver, of iron, of coal, of land, of copper, and of all the precious metals; more variety of grains and vegetables, and fruit and flowers; more of everything that is needful for the use of man within that circle, than in any such area in all the known globe. This is the place. * * * Here is peace; here is abundance; * * * which no other people in the world have."

Prophecies: Ancient—See Micah IV.
Modern—See Compendium, page 274.

Slogan in Production:

A free people may amend or repeal a law of their own making, but they cannot disregard such a law without striking at the top root of the tree of liberty.

Mutual Hour on the Radio

Station M. I. A. broadcasting. Stand by for important announcements.

Are you listening in on the Mutual Hour program?

By special arrangements with Station K. S. L. at Salt Lake City, each Sunday afternoon from four to five, mountain time, is "Mutual Hour." Programs of a very interesting and inspirational character are conducted by special committees of the General Board of Y. M. and Y. L. M. I. A.

To the many other means employed in spreading the spirit and helpfulness of M. I. A. the newest method of communication has now been added. Reports already received indicate widespread interest in the programs of the Mutual Hour and each week brings indications of more general participation from all parts of the West.

The aim of the Mutual Hour program is to bring to our members, as far as the message can be made to reach, a weekly reflection of M. I. A. activities. To non-members of the Church and also to members of the Church who are not members of the M. I. A., the aim is to convey an idea of the real spirit and purpose of these organizations.

The first series beginning early in the year was conducted by the adult committee of the two General Boards. The programs were of a uniformly high standard and evidences of unusual interest were manifest on all sides. These programs were of a strictly educational character, no attempt whatever being made to use Mutual Hour for purposes of propaganda.

The present series is being conducted by a committee representing all M. I. A. departments and is intended to reflect the recreational and leisure-time activities being carried on in the M. I. A.

For the period ending Sunday, July 14, a coordinated series of presentations by outstanding authorities has been provided. In orderly sequence, the various phases of speech activities are being presented and these are being paralleled with presentations of the most important fields of music. An outline of the programs from June 2 to July 14 will give an idea of the scope of the work covered and should arouse the interest of every M. I. A. worker and in fact every lover of good music and the various forms of speech.

June 2, the program covers public speaking and story music. Public speaking has already been presented in the programs since May 12. These presentations have been made by Prof. Herbert B. Maw, member of the General Board of Y. M. M. I. A. and head of the department of public speaking at the University of Utah. It is the plan to have Prof. Maw continue his lectures and demonstrations covering public speaking. The story-music period will present the types of music requiring a story to be known in advance in order fully to appreciate the music itself. This program will be presented by Mrs. Ethel S. Anderson, assistant chorister of the General Board of Y. L. M. I. A.

June 9, it is planned to present the winners in the public speaking and music contests in the Church finals, which will be held on the preceding day. In order that these young people might be heard by as many people as possible, special arrangements have been made to have them appear over K. S. L. during Mutual Hour.

June 16, the spoken-word division of the program will continue the lectures and demonstrations on public speaking, and the musical period will be devoted to voices and vocal music.

June 23, this program will conclude the public speaking features and nationality in music will include the outstanding characteristic music of the leading nationalities.

June 30, the spoken-word division will be devoted to drama with presentations and illustrations directed especially to the possibilities of dramatics in M. I. A. groups. On this program sacred music will be discussed and illustrated during the music period.

July 7, the program will be devoted to story telling representing spoken-word activities, and the opera representing music. Both these features will be presented with appropriate illustrations.

July 14, the concluding program of the present series will include the drama and community music. The period devoted to drama will be a continuation of the previous program and should be extremely helpful to dramatic leaders throughout the Church. Community music will be treated by J. Spencer Cornwall, music director of the Y. M. M. I. A., and will be presented especially from the standpoint of the musical needs of our own communities.

Among the outstanding authorities in the different lines who are participating in the presentations of the spoken-word and music activities, in addition to those mentioned, are Anthony C. Lund, Frank W. Asper, Edward P. Kimball, Tracy Y. Cannon, Thomas Giles, Gerrit de Jong, Margaret Summerhays, Marion Redd, Maud May Babcock and Janet Barker.

The committee is anxious to have as many people as possible take advantage of the information presented in these programs and offers the suggestion that persons having radio sets invite into their homes for the Mutual Hour other friends and neighbors who do not have access to radios. A splendid opportunity is presented to spread the spirit of M. I. A. by the formation of groups in the various committees meeting each Sunday afternoon during Mutual Hour. Ward presidents could consistently take the lead in the formation of such groups, thereby continuing the influence of M. I. A. during summer months. Special features in the present series are being planned and additional announcements will be made in the M. I. A. magazines for July.

M MEN DEPARTMENT

Tenth Anniversary Banquet of Ensign Stake M Men

Although but eight years have elapsed since the Church adopted the M Men plan in place of the old senior classes, Ensign stake M Men have just celebrated their tenth anniversary. This movement had its inception in the 18th ward in March of 1919, and came about like this: In the spring of 1919 it was found that scouts of pre-war days had grown into seniors of post-war days, but that there was little to hold their interest in the senior class. In an effort to interest these young men, the 18th ward presidency asked Irwin Clawson, who had had these boys as scouts, to take the group.

Brother Clawson believed that these men would develop faster if they were given the responsibility of running their own class under the not too strict guidance of an instructor. Hence he organized his class along the lines of the present M Men class. The boys quickly grasped the opportunity and formed their own club, with the usual officers and committees. Conducting the class work and activities was given over to the boys themselves. As was said by the General Board Senior Committee, in discussing the needed change in the department more than a year later, the young men were getting "increased, directed responsibility in the conduct of their class exercises and activities." And this was true, for these young men conducted their own class and arranged for their own socials as they do today. Committees were appointed to direct ward dances, arrange for class programs and for hikes and trips which the class made outside of the Mutual night. Each Tuesday evening the class had an open forum in which there was discussed matters of religion, ethics and kindred subjects.

On the third Tuesday in March of 1919, this class elected H. Hartland Halliday as president, Clarence Giles as vice-president, and Harold Noall as secretary and treasurer. A constitution was adopted and committees appointed. The first social affair was

Ensign Stake M Men Banquet

an after-Mutual dance given on Arbor day. It was the first successful ward dance given in the 18th ward that year, and the boys felt satisfied, even though they just made their expenses. The class continued to function until June, when an adjournment was taken for the summer. During the summer the class president, Brother Halliday, was called to labor in the Western States mission.

At the annual election of the club, held in October, Clarence L. Giles was elected president, Harold F. Noall, vice-president, and Adrian J. Gray, secretary and treasurer. A difficult problem arose with the opening of the Mutual in the fall of 1919. Whereas all the senior class were welded into this ACE Club, during the preceding spring, with the opening of Mutual a number of men appeared as members of the new senior class, and their relation to the compact group of last year's senior class gave much concern. It was decided to accept all new members of the senior class as members of this ACE Club. The organization was perfected as before. The entire class work, as well as the outside activities, was conducted by the club officers under the guidance of Brother Clawson. The club undertook to give after-Mutual dances every three weeks or so throughout the year and did so. The club divided the profits with the 18th ward Y. L. and Y. M. M. I. A. on the basis of one-third to each, with the result that the club itself and the Mutuals finished the year of 1919-20 with substantial treasuries. During the fall of 1919, the members were disturbed when their activities had caused some unfavorable discussion on the part of certain General Board members. Apparently this arose from the use of the initials A-C-E, which gave the impression that the club was a secret society. Later, on two occasions, the class was visited by General Board members. They were satisfied that ACE meant nothing and that the reorganization of the senior class was the change required to hold the interest of young men. In the spring of 1920, a meeting of the senior supervisors of the city stakes was called by the General Board to meet at the Deseret Gym. The stake superintendents were also invited. At this meeting Supt. John D. Giles outlined the new club organization and the success attendant on it.

Finally, on May 19, 1920, the whole subject was referred to a joint junior-senior class committee. The following week this committee recommended that the seniors be given "increased, directed responsibility in the conduct of the class exercises and activities." On June 2, 1920, this committee supplemented its previous report by recommending a class organization of a club with a president and secretary and suggesting the duties of each; also occasional open-forum meetings with a provision for lessons by the class leader from the senior manual. This report was adopted. It will be observed that the report embodies just the changes made by the Aces in forming their senior class into a club, even to the radical change suggested by the committee that class leadership be abandoned and a directed responsibility of the senior men themselves be substituted therefor. This was the breath of life imparted to the senior class of the 18th ward in March of 1919.

Frank Bailey, one of the charter members of the ACE Club, explained the workings of this organization to the M. I. A. conference in June, 1920.

A year and a half after the organization of the senior class into the ACE Club, the movement spread beyond the bounds of the 18th ward. Supt. John D. Giles commenced the organization of similar clubs in other wards of Ensign stake. Granite stake took hold of the movement and found in Burton ward that the club organization in their senior class was a success. They so reported to the General Board and received permission to try similar organizations throughout the Granite stake.

Within a little more than two years, this method of handling the senior classes was accorded general approval. By 1921 all the city stakes were using the club method.

Thanks to Clarence L. Giles, there is a recorded history of this senior class. In the ACE Club 1919-20 Year Book, the history is described at length. It is an interesting 20-page affair, highly illustrated, with many a quip and joke. It was sent to the ACE missionaries in the field and was by them passed around to their friends. In the years that have elapsed, all but four of these ACE "publications" have been lost. It is the earnest desire of the Ensign stake M Men that the General Board will provide a safe resting place for these historic books and will persuade the club to part with them, for these four are now more than a contemporaneous history of the Aces. It is a history intimately connected with the growth of the M. Men movement. It is a record of the doings of a senior class, which had developed the M Men idea and organization and pioneered that field for a year and a half before that plan was adopted by the Church.

Y. M. M. I. A. Efficiency Report for April, 1929

STAKE	Meetings	Organization	Membership	Avg. Attendance	Special Activities	Sunday Evening Joint Session	Leadership Tr. Meetings	Department Work	*Improvement Era*	Fund	Total Points
Ensign	20	19	11	14	17	10	10	27	18	18	164
Juab	7	6	8	3	6	2	4	12	2	4	54
Lehi	13	18	12	16	10	10	10	7	12	13	121
Liberty	22	18	13	15	20	10	16	35	8	11	168
North Weber	9	11	8	7	6	7	7	13	10	20	98
Ogden	17	14	8	10	13	5	14	23	7	4	115
Palmyra	13	16	14	10	6	9	9	26	9	16	128
Parowan	6	8	8	5	3	3	....	9	5	6	53
Pioneer	14	17	19	10	12	10	12	21	3	10	128
Salt Lake	14	16	8	12	13	8	8	19	7	8	113
Sevier	22	21	14	16	20	10	10	32	7	8	160
South Davis	25	20	15	14	20	10	25	35	8	20	192
South Sanpete	14	18	15	8	18	10	8	17	8	10	126
Uintah	3	18	15	10	10	10	5	6	8	6	91
Wasatch	18	17	16	10	15	10	10	18	2	2	118
Weber	17	17	14	11	11	10	....	24	8	15	127
Franklin	13	15	14	9	9	7	5	19	19	17	127
Fremont	19	19	15	12	16	10	11	26	13	13	154
Malad	8	12	15	9	10	6	6	18	11	13	118
Minidoka	9	10	12	7	7	5	4	14	8	9	85
Portneuf	5	8	6	7	4	3	1	6	9	5	54
Yellowstone	9	10	8	7	7	6	7	12	6	10	82
Big Horn	2	3	1	12	1	1	1	....	3	3	27
Hollywood	12	10	13	8	10	6	4	11	6	9	89
Los Angeles	19	17	19	13	17	9	14	31	14	19	172
San Francisco	19	14	13	13	17	8	9	20	22	16	151
Woodruff	15	18	7	13	10	10	10	26	10	10	129
California Mission	16	16	18	13	17	10	5	16	17	24	152
Central States Mission	18	10	40	15	9	7	1	11	....	16	127
N. W. States Mission	12	13	34	11	11	8	5	17	7	12	130

The Forbidden Fruit

By Albert R. Lyman

Our first parents were told in the Garden of Eden that if they partook of a certain fruit they would die. The scriptures tell us they were first to die as to things spiritual, and that the death of the body was to be inevitable even though it were delayed. Their partaking of that fruit was followed by a death-like numbing of their spiritual senses, and the agencies of decay began bearing them down to the grave.

The Lord has required that we refrain from certain things which, if we partake, will result in a deadening of our spiritual senses, and our claim to life will be materially weakened. With us, however, the law states the reward for observance, leaving its opposite to be plainly implied. If we observe the Word of Wisdom we are to have health, wisdom, knowledge, endurance and to be passed by the destroying angel and not slain.

Of those who break this law President Brigham Young said, "Darkness and blindness of mind with regard to the things of God will be their lot." President Joseph F. Smith said, "They are fault-finders and do not know what is the matter with them."

Whatever the breaker of the Word of Wisdom may be, he is not what he would be if he observed that law. Often he is soured and disgruntled; through his blinded eyes he sees the Church going all wrong, and there is little use of trying to show him his error till he observes the law by which we may "receive wisdom and great treasures of knowledge."

The Word of Wisdom is a law of life and light, as they who observe it will unhesitatingly testify. That the transgression of this law brings darkness and death is amply proved by a careful survey of those who violate it.

A Sweet Low Tone

Solitude, and ever the stars
Glow brighter in yonder deep.
Lonely, I'm thinking of you, my love,
Calmly I fall asleep.
Silently shall fly the hours,
While near me ever will seem
Your guardian presence that shall bring
A song within my dream—
A sweet low tone that seems to be
Your tender voice that comforts me—
And in the desert's symphony
I'm with you once again!

Solitude, and only the stars
For company through the night!
Lonely I rest on the desert plain,
Nothing below in sight.
Silence oppressively holds
A thrall o'er my yearning heart,
Till nature's minstrelsy I hear
A sweet low tone impart—
A sweet low tone that seems to be
Your happy voice that welcomes me—
Again, dear heart, our home I see,
I'm with you once again!

Maywood, Calif.

Joseph Longking Townsend

During the latter part of April, President Heber J. Grant made a hurried trip to Los Angeles where, on the 28th of that month, he dedicated the Hollywood stake tabernacle. He was accompanied by Pres. Charles W. Nibley.

The Hollywood stake was organized in May, 1927, and now has a population of more than four thousand members. The beautiful tabernacle, erected at a cost of nearly $300,000, has been completed and paid for since the organization of the stake.

* * *

The program, suggested in the April number of the *Era* by the Presiding Bishopric for the Lesser Priesthood Centenary celebration, was effectively carried out in most of the wards of the Church. Sunday, May 12, was given over largely to programs furnished almost entirely by the boys, though in many of the morning sessions beautiful Mother's Day exercises were combined with Priesthood activities. Tuesday evening, the 14th, these programs were continued, and the effect of the Priesthood on the lives of our youth was demonstrated in an impressive and in many cases in a very touching manner. It is not too much to say that no other organization in the world offers boys and young men an equal opportunity for development in spiritual matters. In most of these gatherings, they did the speaking, the praying, blessed and passed the emblems of the holy sacrament and, indeed, furnished practically the entire program.

* * *

Elder Arthur Welling, formerly bishop of Liberty ward in the Liberty stake, and for eight years past a member of the faculty of the Latter-day Saints' College, has been called to preside over the Northcentral States mission. He succeeds President John G. Allred, who has presided in that mission ever since its creation in the summer of 1925. President Welling filled a mission more than a score of years ago in the Eastern States, and his training, faith and kindly spirit well qualify him to carry on the excellent work of Pres. Allred. His wife, who will accompany him, is an ardent Church worker and will prove a splendid aid to her husband, having as she does an intimate knowledge of the needs of the auxiliary organizations.

* * *

On Sunday, April 28, the Emery stake was reorganized under the direction of Elder Joseph Fielding Smith, of the Council of the Twelve. Presidents Lars P. Oveson and his counselors, Presidents Alma G. Jewkes and Alonzo E. Wall, were honorably released, after nineteen years of faithful service. For twenty years Pres. Oveson was bishop of Cleveland ward and was then asked to move to Castle Dale and serve as president of the stake. He has been very diligent in the discharge of every duty as have likewise his counselors and the members of the high council associated with him.

Elder A. Richard Petersen, was appointed as the new president of the stake. He was formerly president of the Norwegian mission and, until the new call came to him, was bishop of Ferron ward. He selected as his counselors, Elders J. Frank Killian and Nephi L. Williams. President Killian has served as representative in the state legislature for two sessions. Pres. Williams has been a very efficient stake

superintendent of the Y. M. M. I. A. for several years.

* * *

Pres. Ed. M. Rowe, first counselor to Pres. Henry A. Gardner ever since the organization of the Palmyra stake, was honorably released Sunday, April 28, because of his removal to Provo. Pres. Wells T. Brockbank, formerly second counselor to Pres. Gardner, is now advanced to the position of first counselor. The vacancy caused thereby is filled by the selection of Elder G Ray Hales.

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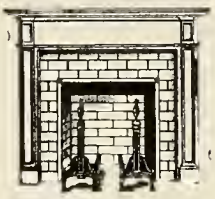

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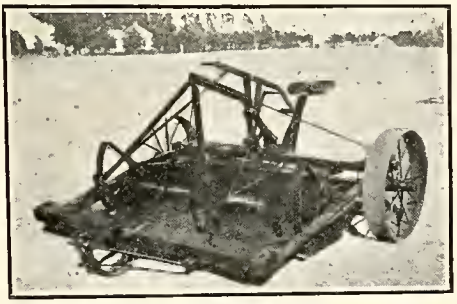

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"Why — er — yes," answered the country editor.

"Then," said the little man, holding up a notice of his death, "I wish you would help me collect my life insurance."—*Wroe's Writings.*

* * *

Joe didn't listen, look or stop,
They dragged his flivver to the shop.
It only took a week or two
To make the car look good and new,
But though they hunted high and low
They found no extra parts for Joe.
—*Mountain States Monitor.*

* * *

"Where'd you get that eye?"

"You know that pretty little woman we said was a widow?"

"Yes."

"Well, she isn't."

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* * *

Young Lady (to acquaintance in lobby): "Who is that very homely man over there?"

"That is my brother."

Embarrassed Young Lady: "Oh—of course—how stupid of me—I should have noticed the resemblance."

* * *

Street Vender: "Suspenders, suspenders! Only 25 cents a pair, buy them, try them, surely at such a low price you can not lose much."

Old Gent: "Mebby they don't look like much to you, but they're the only pair of pants I got."—*D. C. Retsloff.*

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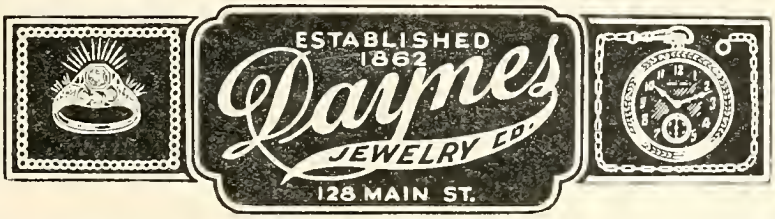

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L. D. S. Business College
Miskin Scraper Works
Playhouse Theatre
Salt Lake Knitting Works
Saltair Beach
Southern Pacific Lines
Utah Home Fire Ins. Co.
Utah Photo Materials Co.
Zion's Co-operative Merc. Inst.

Boxing Instructor (after first lesson): "Now, have you any questions to ask?"

Beginner (in a daze): "Yes, how much is your correspondence course?"

—*Mt. States Monitor.*

* * * *

The following ad from the Yorkshire Post reminds us of the want ad for "a strong horse to do the work of a country minister:"

"Man wanted for gardening, also to take charge of a cow who can sing in the choir and blow the organ."—*U. P. Magazine.*

* * * *

Mother: "Dorothy, you have disobeyed mother by racing around and making all that noise. Now you cannot have that piece of candy."

Father (entering a few moments later): "Why so quiet, little one?"

Dorothy: "I've been fined for speedin'."

Wedding Announcements and Invitations

Be sure to see us before ordering your announcements or invitations. If you are unable to come in, don't hesitate to write for samples and prices. You should entrust this work to a firm that assures you the newest in style and correctness in taste. Our line is complete.—Printed, Process Embossed, and Engraved, Prices are right.

The Deseret News Press

29 Richards Street Salt Lake City

Tommy: "Were there any flappers in the middle ages?"

Pa: "Yes, son, there has always been middle-aged ones."—*D. C. Retsloff.*

* * *

He (throwing down a magazine in disgust): "I don't see why Hibbard insists on writing smutty stories."

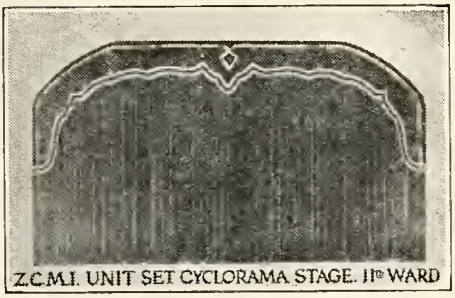
She: "How can he write any other kind? I've heard that his father was a chimney sweep."—*D. C. Retsloff.*

* * *

Jones was never an early bird at the office. One morning his boss exclaimed: "Late again! Have you ever done anything on time?"

"Yes, sir," was the meek but prompt reply. "I purchased a car."

—*Motorland.*



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5 Popular Stores

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JEWELERS
166 MAIN STREET SALT LAKE CITY
It costs no more to buy here

She: "What is the most shocking thing you can imagine?"
He: "A war in which all the fighting will be done by electricity."
—*D. C. Retsloff.*

* * * *

Someone has said: "If you teach a boy to blow a saxophone, he'll never blow a safe." Even so, it's not a thing to decide hastily.—*The New Yorker.*

* * * *

An old southern planter was discussing the hereafter with one of the colored servants. "Sam," he said, "if you die first, I want you to come back and tell me what it's like over there. If I die first I'll come back and tell you what it's like."

"Dat suits me, Massa," replied the old negro, "but if you dies first, ah wants you to promise me dat you'll come back in the daytime."—*Christian Leader.*

Consolidated Music Company

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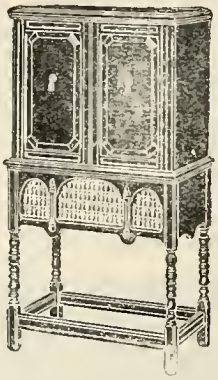
Dealers in Happiness



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